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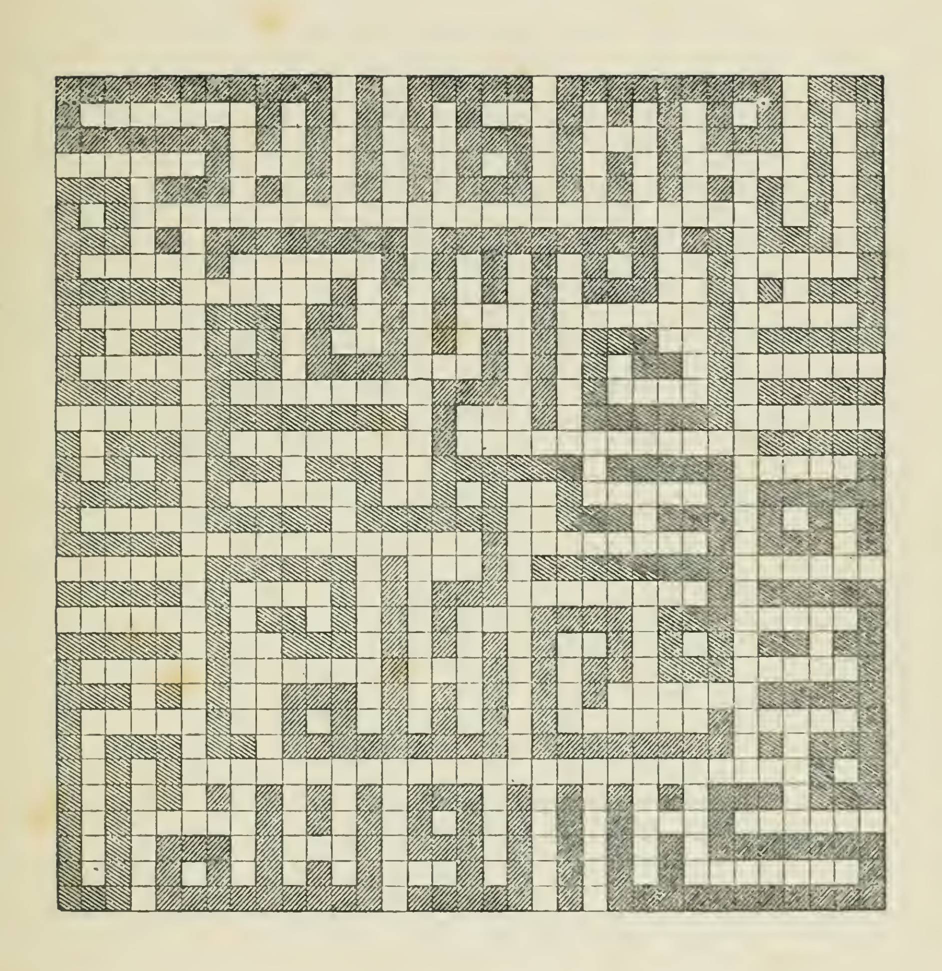
OF

The Arabian Nights' Entertainments

ILLUSTRATED

VOLUME VI





للابرار كلّ شی برّ

"TO THE PURE ALL THINGS ARE PURE"
(Puris omnia pura).

—*Arab Proverb.*

"Niuna corrotta mente intese mai sanamente parole."

—"*Decameron*"—*conclusion*

"Erubuit, posuitque meum Lucretia librum
Sed coram Bruto. Brute! recede, leget."

—*Martial.*

"Mieulx est de ris que de larmes escripre,
Pour ce que rire est le propre des hommes."

—RABELAIS.

"The pleasure we derive from perusing the Thousand-and-One Stories makes us regret that we possess only a comparatively small part of these truly enchanting fictions."

—CRICHTON'S "*History of Arabia*."





No. 43.

Hasan of Bassorah.

"The old woman set Hasan a couch of alabaster . . . by the river-side, and he sat down thereon, having first bound his face with a chinkerchief, that discovered naught of him but his eyes. . . . So the whole army mustered before her and putting off their clothes went down into the stream."

The Book of the Thousand Nights and a Night

TRANSLATED FROM THE ARABIC BY

CAPTAIN SIR R. F. BURTON

K.C.M.G. F.R.G.S. &c. &c. &c.

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IN TWELVE VOLUMES—VOLUME VI

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LIST OF ILLUSTRATIONS TO THE SIXTH VOLUME.

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ARDASHIR AND HAYAT AL-NUFUS.[1]

There was once in the city of Shíráz a mighty King called Sayf al-A'azam Shah, who had grown old without being blessed with a son. So he summoned the physicists and physicians and said to them, "I am now in years and ye know my case and the state of the kingdom and its ordinance; and I fear for my subjects after me; for that up to this present I have not been vouchsafed a son." Thereupon they replied, "We will compound thee a somewhat of drugs wherein shall be efficacy, if it please Almighty Allah!" So they mixed him drugs, which he used, and knew his wife, and she conceived by leave of the Most High Lord, who saith to a thing, "Be," and it becometh. When her months were accomplished, she gave birth to a male child like the moon, whom his father named Ardashir,[2] and he grew up and throve and applied himself to the study of learning and letters till he attained the age of fifteen. Now there was in Al-Irak a King called Abd al-Kádir, who had a daughter, by name Hayát al-Nufús, and she was like the rising full moon; but she had an hatred for men, and the folk very hardly dared name mankind in her presence. The Kings of the Chosroës had sought her in marriage of her sire; but when he spoke with her thereof, she said, "Never will I do this; and if thou force me thereto I will slay myself." Now Prince Ardashir heard of her fame and fell in love with her and told his father, who, seeing his case, took pity on him, and promised him day by day that he should marry her. So he despatched his Wazir to demand her in wedlock, but King Abd al-Kadir refused, and when the Minister returned to King Sayf al-A'azam and acquainted him with what had befallen his mission and the failure thereof, he was wroth with exceeding wrath, and cried, "Shall the like of me send to one of the Kings on a requisition and he accomplish it not?" Then he bade a herald make proclamation to his troops, bidding them bring out the tents and equip them for war with all diligence, though they should borrow money for the necessary expenses; and he said,

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1 Omitted by Lane (iii. 252) "because little more than a repetition" of Taj al-Mulúk and the Lady Dunyá. This is true; but the nice progress of the nurse's pimping is a well-finished picture, and the old woman's speech (*infra* night dcccxxx.) is a gem.

2 Artaxerxes; in the Mac. Edit. Azdashir, a misprint.

"I will on no wise turn back till I have laid waste King Abd al-Kadir's dominions and slain his men and plundered his treasures and blotted out his traces!" When the report of this reached Ardashir he rose from his carpet-bed, and going in to his father, kissed ground[1] between his hands, and said, "O mighty King, trouble not thyself with aught of this thing"—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twentieth Night,

She continued, It hath reached me, O auspicious King, that when report of this reached the Prince he went in to his sire the King, and kissing ground between his hands, said, "O mighty King, trouble not thy soul with aught of this thing and levy not thy champions and armies, neither spend thy moneys. Thou art stronger than he, and if thou loose upon him this thy host, thou wilt lay waste his cities and dominions and spoil his good and slay his strong men and himself; but when his daughter shall come to know what hath befallen her father and his people by reason of her, she will slay herself and I shall die on her account; for I can never live after her; no, never." Asked the King, "And what then thinkest thou to do, O my son?" and the Prince answered, "I will don a merchant's habit and cast about how I may win to the Princess and compass my desire of her." Quoth Sayf al-A'azam, "Art thou determined upon this?" and quoth the Prince, "Yes, O my sire"; whereupon the king called to his Wazir, and said to him, "Do thou journey with my son, the core of my heart, and help him to win his will and watch over him and guide him with thy sound judgment, for thou standest to him even in my stead." "I hear and obey," answered the Minister; and the King gave his son three hundred thousand dinars in gold, and great store of jewels and precious stones and goldsmith's ware and stuffs and other things of price. Then Prince Ardashir went in to his mother and kissed her hands and asked her blessing. She blessed him and, forthright opening her treasures, brought out to him necklaces and trinkets and apparel and all manner of other costly objects hoarded up from the time of the bygone Kings, whose price might not be

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1 I use "kiss ground" as we say "kiss hands." But it must not be understood literally: the nearest approach would be to touch the earth with the finger-tips and apply them to the lips or brow. Amongst Hindus the Ashtánga-prostration included actually kissing the ground.

evened with coin. Moreover, he took with him of his Mamelukes and negro-slaves and cattle all that he needed for the road and clad himself and the Wazir and their company in traders' gear. Then he farewelled his parents and kinsfolk and friends; and, setting out, fared on over wolds and wastes all hours of the day and watches of the night; and whenas the way was longsome upon him he improvised these couplets:—

My longing bred of love with mine unease for ever grows; * Nor against all the wrongs of time one succourer arose;
When Pleiads and the Fishes show in sky the rise I watch, * As worshipper within whose breast a pious burning glows:
For Star o' Morn I speer until at last when it is seen, * I'm madded with my passion and my fancy's woes and throes:
I swear by you that never from your love have I been loosed; * Naught am I save a watcher who of slumber nothing knows!
Though hard appear my hope to win, though languor aye increase, * And after thee my patience fails and ne'er a helper shows;
Yet will I wait till Allah shall be pleased to join our loves; * I'll mortify the jealous and I'll mock me of my foes.

When he ended his verse he swooned away, and the Wazir sprinkled rose-water on him till the Prince came to himself, when the Minister said to him, "O King's son, possess thy soul in patience; for the consequence of patience is consolation, and behold, thou art on the way to whatso thou wishest." And he ceased not to bespeak him fair and comfort him till his trouble subsided; and they continued their journey with all diligence. Presently, the Prince again became impatient of the length of the way and bethought him of his beloved and recited these couplets:—

Longsome is absence, restlessness increaseth and despite; * And burn my vitals in the blaze my love and longings light:
Grows my hair grey from pains and pangs which I am doomèd bear * For pine, while tear-floods stream from eyes and sore offend my sight:
I swear, O Hope of me, O End of every wish and will, * By Him who made mankind and every branch with leafage dight,
A passion-load for thee, O my Desire, I must endure, * And boast I that to bear such load no lover hath the might.
Question the Night of me and Night thy soul shall satisfy * Mine eyelids never close in sleep throughout the livelong night.

Then he wept with sore weeping and 'plained of that he suffered for stress of love-longing; but the Wazir comforted him and spoke him fair, promising him the winning of his wish; after

which they fared on again for a few days, when they drew near to the White City, the capital of King Abd al-Kadir, soon after sunrise. Then said the Minister to the Prince, "Rejoice, O King's son, in all good; for see, yonder is the White City, that which thou seekest." Whereat the Prince rejoiced with exceeding joy and recited these couplets:—

My friends, I yearn in heart distraught for him; * Longing abides and with sore pains I brim;
I mourn like childless mother, nor can find * One to console me when the light grows dim;
Yet when the breezes blow from off thy land, * I feel their freshness shed on heart and limb;
And rail mine eyes like water-laden clouds, * While in a tear-sea shed by heart I swim.

Now when they entered the White City they asked for the Merchants' Khan, a place of moneyed men; and when shown the hostelry they hired three magazines and on receiving the keys[1] they laid up therein all their goods and gear. They abode in the Khan till they were rested, when the Wazir applied himself to devise a device for the Prince,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Twenty-first Night,

She pursued, It hath reached me, O auspicious King, that the Prince and the Minister alighted at the Khan and lodged their goods in the ground-floor magazines and there settled their servants. Then they tarried awhile till they had rested, when the Wazir arose and applied himself to devise a device for the Prince, and said to him, "I have bethought me of somewhat wherein, methinks, will be success for thee, so it please Almighty Allah." Quoth Ardashir, "O thou Wazir of good counsel, do what cometh to thy mind, and may the Lord direct thy rede aright!" Quoth the Minister, "I purpose to hire thee a shop in the market-street of the stuff-sellers and set thee therein; for that all, great and small, have recourse to the bazar and, meseems, when the folk see thee with their own eyes sitting in the shop their hearts will incline to thee and thou wilt thus be enabled to attain thy desire, for thou art fair of favour and souls incline to thee and sight rejoiceth in thee." The other replied,

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1 The "key" is mentioned because a fee so called (miftáh) is paid on its being handed to the new lodger (Pilgrimage, i. 62).

"Do what seemeth good to thee." So the Wazir forthright began to robe the Prince and himself in their richest raiment and, putting a purse of a thousand dinars in his breast-pocket, went forth and walked about the city, whilst all who looked upon them marvelled at the beauty of the King's son, saying, "Glory be to Him Who created this youth 'of vile water[1]'! Blessed be Allah excellentest of Creators!" Great was the talk anent him and some said, "This is no mortal, 'this is naught save a noble angel[2]'"; and others, "Hath Rizwán, the door-keeper of the Eden-garden, left the gate of Paradise unguarded, that this youth hath come forth?" The people followed them to the stuff-market, where they entered and stood, till there came up to them an old man of dignified presence and venerable appearance, who saluted them, and they returned his salam. Then the Shaykh said to them, "O my lords, have ye any need that we may have the honour of accomplishing?" and the Wazir asked him, "Who art thou, O elder?" He answered, "I am the Overseer of the market." Quoth the Wazir, "Know then, O Shaykh, that this youth is my son, and I wish to hire him a shop in the bazar, that he may sit therein and learn to sell and buy and take and give, and come to ken merchants' ways and habits." "I hear and I obey," replied the Overseer, and brought them without stay or delay the key of a shop, which he caused the brokers sweep and clean. And they did his bidding. Then the Wazir sent for a high mattrass, stuffed with ostrich-down, and set it up in the shop, spreading upon it a small prayer-carpet, and a cushion fringed with broidery of red gold. Moreover, he brought pillows and transported thither so much of the goods and stuffs that he had brought with him as filled the shop. Next morning the young Prince came, and opening the shop seated himself on the diwan, and stationed two Mamelukes, clad in the richest of raiment, before him and two black slaves of the goodliest of the Abyssinians in the lower part of the shop. The Wazir enjoined him to keep his secret from the folk, so thereby he might find aid in the winning of his wishes; then he left him and charging him to acquaint him with what befell him in the shop, day by day, returned to the Khan. The Prince sat in the shop till night as he were the moon at its fullest, whilst the folk, hearing tell of his comeliness, flocked to the place, without errand, to gaze on his

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1 The Koranic term for semen, often quoted.
2 Koran, xii. 31, in the story of Joseph, before noticed.

beauty and loveliness and symmetry and perfect grace and to glorify the Almighty who created and shaped him, till none could pass through that bazar for the excessive crowding of the folk about him. The King's son turned right and left, abashed at the throng of people that stared at him, hoping to make acquaintance with some one about the court, of whom he might get news of the Princess; but he found no way to this, wherefore his breast was straitened. Meanwhile, the Wazir daily promised him the attainment of his desire, and the case so continued for a time till, one morning, as the youth sat in the shop, there came up an old woman of respectable semblance and dignified presence clad in raiment of devotees[1] and followed by two slave-girls like moons. She stopped before the shop and, having considered the Prince awhile, cried, "Glory be to God Who fashioned that face and perfected that figure!" Then she saluted him and he returned her salam and seated her by his side. Quoth she, "Whence cometh thou, O fair of favour?" and quoth he, "From the parts of Hind, O my mother; and I have come to this city to see the world and look about me." "Honour to thee for a visitor! What goods and stuffs hast thou? Show me something handsome, fit for Kings." "If thou wish for handsome stuffs, I will show them to thee; for I have wares that beseem persons of every condition." "O my son, I want somewhat costly of price and seemly to sight; brief, the best thou hast." "Thou must needs tell me for whom thou seekest it, that I may show thee goods according to the rank of the requirer." "Thou speakest sooth, O my son," said she; "I want somewhat for my mistress Hayat al-Nufus, daughter of Abd al-Kadir, lord of this land and King of this country." Now when Ardashir heard his mistress's name, his reason flew for joy and his heart fluttered and he gave no order to slave or servant, but putting his hand behind him, pulled out a purse of an hundred dinars and offered it to the old woman, saying, "This is for the washing of thy clothes." Then he again put forth his hand and brought out of a wrapper a dress worth ten thousand dinars or more, and said to her, "This is of that which I have brought to your country." When the old woman saw it it pleased her, and she asked, "What is the price of this dress, O perfect in qualities?" Answered he, "I will take no price for it!" whereupon she thanked him and repeated her question; but he said, "By Allah, I will take no price

1 Probably the white woollens, so often mentioned, whose use is now returning to Europe, where men have a reasonable fear of dyed stuffs, especially since Aniline conquered Cochineal.

for it. I make thee a present of it, an the Princess will not accept it and 'tis a guest-gift from me to thee. Alhamdolillah—Glory be to God!—who has brought us together, so that, if one day I have a want, I shall find thee a helper to me in winning it!" She marvelled at the goodliness of his speech and the excess of his generosity and the perfection of his courtesy, and said to him, "What is thy name, O my lord?" He replied, "My name is Ardashir"; and she cried, "By Allah, this is a rare name! Therewith are Kings' sons named, and thou art in a guise of the sons of the merchants!" Quoth he, "Of the love my father bore me, he gave me this name, but a name signifieth naught"; and quoth she in wonder, "O my son, take the price of thy goods." But he swore that he would not take aught. Then the old lady said to him, "O my dear one, Truth (I would have thee know) is the greatest of all things, and thou hast not dealt thus generously by me but for a special reason: so tell me thy case and thy secret thought; belike thou hast some wish to whose winning I may help thee." Thereupon he laid his hand in hers and, after exacting an oath of secrecy, told her the whole story of his passion for the Princess and his condition by reason thereof. The old woman shook her head and said, "True; but O my son, the wise say, in the current adage,—An thou wouldst be obeyed, abstain from ordering what may not be made; and thou, my son, thy name is Merchant, and though thou hadst the keys of the hidden hoards, yet wouldst thou be called naught but Merchant. An thou wouldst rise to high rank, according to thy station, then seek the hand of a Kazi's daughter or even an Emir's; but why, O my son, aspirest thou to none but the daughter of a King of the age and the time, and she a clean maid, who knoweth nothing of the things of the world and hath never in her life seen anything but her palace wherein she dwelleth? Yet, for all her tender age, she is intelligent, shrewd, vivacious, penetrating, quick of wit, sharp of act and rare of rede; her father hath no other child, and she is dearer to him than his life and soul. Every morning he cometh to her and giveth her good-morrow, and all who dwell in the palace stand in dread of her. Think not, O my son, that any dare bespeak her with aught of these words; nor is there any way for me thereto. By Allah, O my son, my heart and vitals love thee, and were it in my power to give thee access to her I would assuredly do it; but I will tell thee somewhat, wherein Allah may haply appoint the healing of thy heart, and will risk life and goods for thee, till I win thy will for thee." He asked, "And what is that, O my mother"; and

she answered, "Seek of me the daughter of a Wazir or an Emir, and I will grant thy request; but it may not be that one should mount from earth to heaven at one bound." When the Prince heard this, he replied to her with courtesy and sense, "O my mother, thou art a woman of wit and knowest how things go. Say me doth a man, when his head irketh him, bind up his hand?" Quoth she, "No, by Allah, O my son"; and quoth he, "Even so my heart seeketh none but her and naught slayeth me but love of her. By Allah, I am a dead man, and I find not one to counsel me aright and succour me! Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twenty-second Night,

She resumed, It hath reached me, O auspicious King, that Ardashir, the King's son, said to the old women, "Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears!" Replied she, "By Allah, O my son, thy words rend my heart, but my hand hath no cunning wherewith to help thee." Quoth he, "I beseech thee of thy favour, carry her a letter and kiss her hands for me." So she had compassion on him and said, "Write what thou wilt and I will bear it to her." When he heard this, he was ready to fly for joy, and calling for ink-case and paper, wrote these couplets:—

O Hayát al-Nufús, be gen'rous, and incline * To one who loving thee for parting's doomed to pine.
I was in all delight, in gladsomest of life, * But now I am distraught with sufferings condign.
To wakefulness I cling through longsomeness of night * And with me sorrow chats[1] through each sad eve of mine;

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1 Arab. "Samír," one who enjoys the Musámarah or night-talk outside the Arab tents. "Samar" is the shade of the moon, or half darkness when only stars shine without a moon, or the darkness of a moonless night. Hence the proverb (A. P. ii. 513), "Má af'al-hú al-samar wa'l kamar"; I will not do it by moon-darkness or by moonshine, *i.e.* never. I have elsewhere remarked that "Early to bed and early to rise" is a civilised maxim; most barbarians sit deep into the night in the light of the moon or a camp-fire and will not rise till nearly noon. They agree in our modern version of the old saw:—

Early to bed and early to rise
Makes a man surly and gives him red eyes.

The Shaykhs of Arab tribes especially transact most of their public business during the dark hours.

Pity a lover sad, a sore afflicted wretch * Whose eyelids ever ulcered are with tearful brine;
And when the morning comes at last, the real morn, * He finds him drunken and distraught with passion's wine.

Then he folded the scroll and kissing it, gave it to the old woman; after which he put his hand to a chest and took out a second purse containing an hundred dinars, which he presented to her, saying, "Divide this among the slave-girls." She refused it and cried, "By Allah, O my son, I am not with thee for aught of this!" however, he thanked her and answered, "There is no help but that thou accept of it." So she took it and kissing his hands, returned home; and going in to the Princess, cried, "O my lady, I have brought thee somewhat the like whereof is not with the people of our city, and it cometh from a handsome young man, than whom there is not a goodlier on earth's face!" She asked, "O my nurse, and whence cometh the youth?" and the old woman answered, "From the parts of Hind; and he hath given me this dress of gold brocade, embroidered with pearls and gems and worth the Kingdom of Chosroës and Cæsar." Thereupon she opened the dress and the whole palace was illuminated by its brightness, because of the beauty of its fashion and the wealth of unions and jewels wherewith it was broidered, and all who were present marvelled at it. The Princess examined it and judging it to be worth no less than a whole year's revenue of her father's kingdom, said to the old woman, "O my nurse, cometh this dress from him or from another[1]?" Replied she, "From him"; and Hayat al-Nufus asked, "Is this trader of our town or a stranger?" The old woman answered, "He is a foreigner, O my lady, newly come hither; and by Allah, he hath servants and slaves; and he is fair of face, symmetrical of form, well-mannered, open-handed and open-hearted, never saw I a goodlier than he save thyself." The King's daughter rejoined, "Indeed this is an extraordinary thing, that a dress like this, which money cannot buy, should be in the hands of a merchant! What price did he set on it, O my nurse?" Quoth she, "By Allah, he would set no price on it, but gave me back the money thou sentest by me and swore that he would take naught thereof, saying:—'Tis a gift from me to the King's daughter; for it beseemeth none but her; and if she will not accept it, I make thee a present of it." Cried the Princess, "By Allah, this is indeed marvellous generosity and wondrous

1 Suspecting that it had been sent by some Royal lover.

munificence! But I fear the issue of his affair, lest haply[1] he be brought to necessity. Why didst thou not ask him, O my nurse, if he had any desire, that we might fulfil it for him?" The nurse replied, "O my lady, I did ask him, and he said to me:—I have indeed a desire; but he would not tell me what it was. However, he gave me this letter, and said:—Carry it to the Princess." So Hayat al-Nufus took the letter and opened and read it to the end; whereupon she was sore chafed, and lost temper and changing colour for anger she cried out to the old woman, saying, "Woe to thee, O nurse! What is the name of this dog who durst write this language to a King's daughter? What affinity is there between me and this hound that he should address me thus? By Almighty Allah, Lord of the Well Zemzem and of the Hatim Wall,[2] but that I fear the Omnipotent, the Most High, I would send and bind the cur's hands behind him and slit his nostrils, and shear off his nose and ears, and after, by way of example, crucify him on the gate of the bazar wherein is his booth!" When the old woman heard these words she waxed yellow; her side muscles[3] quivered and her tongue clave to her mouth; but she heartened her heart and said, "Softly, O my lady! What is there in his letter to trouble thee thus? Is it aught but a memorial containing his complaint to thee of poverty or oppression, from which he hopeth to be relieved by thy favour?" Replied she, "No, by Allah, O my nurse, 'tis naught of this; but verses and shameful words! However, O my nurse, this dog must be in one of three cases: either he is Jinn-mad, and hath no wit, or he seeketh his own slaughter, or else he is assisted to his wish of me by some one of exceeding puissance and a mighty Sultan. Or hath he heard that I am one of the baggages of the city, who lie a night or two with whosoever seeketh them, that he writeth me immodest verses to debauch my reason by talking of such matters?" Rejoined the old woman, "By Allah, O my lady, thou sayst sooth! But reck not thou of yonder ignorant hound, for thou art seated in thy lofty, firm-builded and unapproachable palace, to which the very birds cannot soar neither the wind pass over it, and as for

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1 Arab. "Rubbamá," a particle more emphatic than rubba, = perhaps, sometimes, often.

2 "The broken (wall)" from Hatim = breaking. It fences the Hijr or space where Ishmael is buried (night ccccxliii.; and I have described it in Pilgrimage, iii. 165.

3 Arab. "Faráis" (plur. of farísah): the phrase has often occurred and is = our "trembled in every nerve." As often happens in Arabic, it is "horsey"; alluding to the shoulder-muscles (not shoulder-blades, Preston, p. 89) between neck and flank which readily quiver in blood-horses when excited or frightened.

him he is clean distraught. Wherefore do thou write him a letter and chide him angrily and spare him no manner of reproof, but threaten him with dreadful threats and menace him with death and say to him :—Whence hast thou knowledge of me, that thou durst write me, O dog of a merchant, O thou who trudgest far and wide all thy days in wilds and wolds for the sake of gaining a dirham or a dinar? By Allah, except thou awake from thy sleep and put off thine intoxication, I will assuredly crucify thee on the gate of the market-street wherein is thy shop!" Quoth the Princess, "I fear lest he presume, if I write to him"; and quoth the nurse, "And pray what is he and what is his rank that he should presume to us? Indeed, we write him but to the intent that his presumption may be cut off and his fear magnified." And she ceased not craftily to persuade her, till she called for ink-case and paper and wrote him these couplets:—

O thou who claimest to be prey of love and ecstacy; * Thou, who for passion spendest nights in grief and saddest gree:
Say, dost thou (haughty one!) desire enjoyment of the moon? * Did man e'er sue the moon for grace whate'er his lunacy?
I verily will counsel thee with rede the best to hear: * Cut short this course ere come thou nigh sore risk, nay death, to dree!
If thou to this request return, surely on thee shall fall * Sore punishment, for vile offence a grievous penalty.
Be reasonable, then, be wise, hark back unto thy wits; * Behold, in very truth I speak with best advice to thee:
By Him who did all things that be create from nothingness: * Who dressed the face of Heaven with stars in brightest radiancy:
If in the like of this thy speech thou dare to sin again! * I'll surely have thee crucified upon a trunk of tree.

Then she rolled up the letter and gave it to the old woman who took it and, repairing to Ardashir's shop, delivered it to him,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that when the old woman took that letter from Hayat al-Nufus, she fared forth till she found the youth who was sitting in his shop and gave it to him, saying, "Read thine answer and know that when she perused thy paper she was wroth with exceeding wrath; but I soothed her and spake her fair, till she consented to write thee

a reply." He took the letter joyfully but, when he had read it and understood its drift he wept sore, whereat the old woman's heart ached and she cried, "O my son, Allah never cause thine eyes to weep nor thy heart to mourn! What can be more gracious than that she should answer thy letter when thou hast done what thou diddest?" He replied, "O my mother, what shall I do for a subtle device? Behold, she writeth to me, threatening me with death and crucifixion and forbidding me from writing to her; and I, by Allah, see my death to be better than my life; but I beg thee of thy grace[1] to carry her another letter from me." She said, "Write and I warrant I'll bring thee an answer. By Allah, I will assuredly venture my life to win for thee thy wish, though I die to pleasure thee!" He thanked her and kissing her hands, wrote these verses:—

Do you threaten me wi' death for my loving you so well? * When Death to me were rest and all dying is by Fate?
And man's death is but a boon, when so longsome to him grows * His life, and rejected he lives in lonest state:
Then visit ye a lover who hath ne'er a soul to aid; * For on pious works of men Heaven's blessing shall await.
But an ye be resolved on this deed then up and on; * I'm in bonds to you, a bondsman confined within your gate:
What path have I whose patience without you is no more? * How is this, when a lover's heart in stress of love is strait?
O my lady, show me ruth, who by passion am misused; * For all who love the noble stand for evermore excused.

He then folded the scroll and gave it to the old woman, together with two purses of two hundred dinars, which she would have refused, but he conjured her by oath to accept of them. So she took them both and said, "Needs must I bring thee to thy desire, despite the noses of thy foes." Then she repaired to the palace and gave the letter to Hayat al-Nufus, who said, "What is this, O my nurse? Here are we in a correspondence and thou coming and going! Indeed, I fear lest the matter get wind and we be disgraced." Rejoined the old woman, "How so, O my lady? Who dare speak such word?" So she took the letter, and after reading and understanding it she smote hand on hand, saying, "Verily, this is a calamity which is fallen upon us, and I know not whence this young man came to us!" Quoth the old woman, "O my lady, Allah upon thee, write him another letter; but be

1 Arab. "Fazl" = exceeding goodness, as in "Fazl wa ma'rifah" = virtue and learning.

rough with him this time and say to him:—An thou write me another word after this, I will have thy head struck off." Quoth the Princess, "O my nurse, I am assured that the matter will not end on such wise; 'twere better to break off this exchange of letters, and, except the puppy take warning by my previous threats, I will strike off his head." The old woman said, "Then write him a letter and give him to know this condition." So Hayat al-Nufus called for pen-case and paper and wrote these couplets:—

Ho, thou heedless of Time and his sore despight! * Ho, thou heart whom hopes of my favours excite!
Think, O pride-full! would'st win for thyself the skies? * Would'st attain to the moon shining clear and bright?
I will burn thee with fire that shall ne'er be quenched, * Or will slay thee with scymitar's sharpest bite!
Leave it, friend, and 'scape the tormenting pains, * Such as turn hair-partings[1] from black to white.
Take my warning and fly from the road of love; * Draw thee back from a course nor seemly nor right!

Then she folded the scroll and gave it to the old woman, who was puzzled and perplexed by the matter. She carried it to Ardashir, and the Prince read the letter and bowed his head to the earth, making as if he wrote with his finger, and speaking not a word. Quoth the old woman, "How is it I see thee silent stay and not say thy say?" and quoth he, "O my mother, what shall I say, seeing that she doth but threaten me and redoubleth in hard-heartedness and aversion?" Rejoined the nurse, "Write her a letter of what thou wilt: I will protect thee, nor let thy heart be cast down, for needs must I bring you twain together." He thanked her for her kindness, and kissing her hand, wrote these couplets:—

A heart, by Allah! never soft to lover-wight, * Who sighs for union only with his friends, his sprite!
Who with tear-ulcered eyelids evermore must bide, * When falleth upon earth first darkness of the night:
Be just, be gen'rous, lend thy ruth and deign give alms * To love-molested lover, parted, forced to flight!
He spends the length of longsome night without a doze; * Fire-brent and drent in tear-flood flowing infinite:
Ah, cut not off the longing of my fondest heart * Now disappointed, wasted, flutt'ring for its blight.

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1 Arab. "Al-Mafárik" (plur. of Mafrak) = the pole or crown of the head, where the hair parts naturally and where baldness mostly begins.

Then he folded the scroll and gave it to the old woman, together with three hundred dinars, saying, "This is for the washing of thy hands." She thanked him and kissed his hands, after which she returned to the palace and gave the letter to the Princess, who took it and read it, and throwing it from her fingers sprang to her feet. Then she walked, shod as she was with pattens of gold, set with pearls and jewels, till she came to her sire's palace, whilst the vein of anger started out between her eyes, and none dared ask her of her case. When she reached the palace she enquired for the King, and the slave-girls and concubines replied to her, "O my lady, he is gone forth a-hunting and sporting." So she returned as she were a rending lioness, and bespake none for the space of three hours, when her brow cleared and her wrath cooled. As soon as the old woman saw that her irk and anger were past, she went up to her, and kissing ground between her hands, asked her, "O my lady, whither went those noble steps?" The Princess answered, "To the palace of the King my sire." "And could no one do thine errand?" enquired the nurse. Replied the Princess, "No, for I went to acquaint him of that which hath befallen me with yonder cur of a merchant, so he might lay hands on him and on all the merchants of his bazar and crucify them over their shops, nor suffer a single foreign merchant to tarry in our town." Quoth the old woman, "And was this thine only reason, O my lady, for going to thy sire?" and quoth Hayat al-Nufus, "Yes, but I found him absent a-hunting and sporting, and now I await his return." Cried the old nurse, "I take refuge with Allah, the All-hearing, the All-knowing! Praised be He! O my lady, thou art the most sensible of women, and how couldst thou think of telling the King these fond words, which it behoveth none to publish?" Asked the Princess, "And why so?" and the nurse answered, "Suppose thou had found the King in his palace and told him all this tale, and he had sent after the merchants and commanded to hang them over their shops, the folk would have seen them hanging and asked the reason, and it would have been answered them:—They sought to seduce the King's daughter." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twenty-fourth Night,

She continued, It hath reached me, O auspicious King, that the old woman said to the Princess, "Suppose thou had told this to the King and he had ordered the merchants to be hanged, would

not folk have seen them and have asked the cause of the execution when the answer would have been:—They sought to seduce the King's daughter? Then would they have dispread divers reports concerning thee, some saying:—She abode with them ten days, away from her palace, till they had taken their fill of her; and other some in other guise; for woman's honour, O my lady, is like curded milk, the least dust fouleth it; and like glass, which, if it be cracked, may not be mended. So beware of telling thy sire or any other of this matter, lest thy fair fame be smirched, O mistress mine, for 'twill never profit thee to tell folk aught; no, never! Weigh what I say with thy keen wit, and if thou find it not just, do whatso thou wilt." The Princess pondered her words, and seeing them to be altogether profitable and right, said, "Thou speakest sooth, O my nurse; but anger had blinded my judgment." Quoth the old woman, "Thy resolve to tell no one is pleasing to the Almighty; but something remaineth to be done: we must not let the shamelessness of yonder vile dog of a merchant pass without notice. Write him a letter and say to him:—O vilest of traders, but that I found the King my father absent, I had straightway commanded to hang thee and all thy neighbours. But thou shalt gain nothing by this; for I swear to thee, by Allah the Most High, that an thou return to the like of this talk, I will blot out the trace of thee from the face of earth! And deal thou roughly with him in words, so shalt thou discourage him in this attempt and arouse him from his heedlessness." "And will these words cause him to abstain from his offending?" asked the Princess; and the old woman answered, "How should he not abstain? Besides, I will talk with him and tell him what hath passed." So the Princess called for ink-case and paper and wrote these couplets:—

To win our favours still thy hopes are bent; * And still to win thy will art confident!
Naught save his pride-full aim shall slay a man; * And he by us shall die of his intent.
Thou art no lord of might, no chief of men, * Nabob or Prince or Soldan Heaven-sent;
And were this deed of one who is our peer, * He had returned with hair for fear white-sprent:
Yet will I deign once more excuse thy sin * So from this time thou prove thee penitent.

Then she gave the missive to the old woman, saying, "O my nurse, do thou admonish this puppy lest I be forced to cut off his head and sin on his account." Replied the old woman, "By Allah, O

my lady, I will not leave him a side to turn on!" Then she returned to the youth and, when salams had been exchanged, she gave him the letter. He read it and shook his head, saying, "Verily, we are Allah's and unto Him shall we return!" adding, "O my mother, what shall I do? My fortitude faileth me and my patience palleth upon me!" She replied, "O my son, be long-suffering: peradventure, after this, Allah shall bring somewhat to pass. Write that which is in thy mind and I will fetch thee an answer, and be of good cheer and keep thine eyes cool and clear; for needs must I bring about union between thee and her,—Inshallah!" He blessed her and wrote to the Princess a note containing these couplets:—

Since none will lend my love a helping hand * And I by passion's bale in death low-lain,
I bear a flaming fire within my heart * By day and night nor place of rest attain,
How cease to hope in thee, my wishes' term? * Or with my longings to be glad and fain?
The Lord of highmost Heaven to grant my prayer * Pray I, whom love of lady fair hath slain;
And as I'm clean o'erthrown by love and fear, * To grant me speedy union deign, oh deign!

Then he folded the scroll and gave it to the old woman, bringing out at the same time a purse of four hundred dinars. She took the whole and returning to the palace sought the Princess, to whom she gave the letter; but the King's daughter refused to take it and cried, "What is this?" Replied the old woman, "O my lady, this is only the answer to the letter thou sentest to that merchant dog." Quoth Hayat al-Nufus, "Didst thou forbid him as I told thee?" and quoth she, "Yes, and this is his reply." So the Princess took the letter and read it to the end; then she turned to the old woman and exclaimed, "Where is the result of thy promise?" "O my lady, saith he not in his letter that he repenteth and will not again offend, excusing himself for the past?" "Not so, by Allah! on the contrary, he increaseth." "O my lady, write him a letter and thou shalt presently see what I will do with him." "There needeth nor letter nor answer." "I must have a letter that I may rebuke him roughly and cut off his hopes." "Thou canst do that without a letter." "I cannot do it without the letter." So Hayat al-Nufus called for pen-case and paper and wrote these verses:—

Long have I chid thee but my chiding hindereth thee not, * How often would my verse with writ o' hand ensnare thee, ah!

Then keep thy passion hidden deep and ever unrevealed, * And if thou dare gainsay me Earth shall no more bear thee, ah!
And if, despite my warning, thou dost to such words return, * Death's Messenger[1] shall go his rounds and dead declare thee, ah!
Soon shall the wold's fierce chilling blast o'erblow that corse o' thine; * And birds o' the wild with ravening bills and beaks shall tear thee, ah!
Return to righteous course; perchance that same will profit thee; * If bent on wilful aims and lewd I fain forswear thee, ah!

When she had made an end of her writing this, she cast the writ from her hand in wrath, and the old woman picked it up and went with it to Ardashir. When he read it to the last he knew that she had not softened to him, but only redoubled in rage against him, and that he would never win to meet her, so he bethought himself to write her an answer invoking Allah's help against her. Thereupon he indited these couplets:—

O Lord, by the Five Shaykhs, I pray deliver me * From love which gars me bear such grief and misery.
Thou knowest what I bear for passion's fiery flame; * What stress of sickness for that merciless maid I dree.
She hath no pity on the pangs to me decreed * How long on weakly wight shall last her tyranny?
I am distraught for her with passing agonies * And find no friend, O folk! to hear my plaint and plea.
How long, when Night hath drooped her pinions o'er the world * Shall I lament in public as in privacy?
For love of you I cannot find forgetfulness; * And how forget when Patience taketh wings to flee?
O thou wild parting-bird,[2] say is she safe and sure * From shift and change of time and the world's cruelty?

Then he folded the scroll and gave it to the old woman, adding a purse of five hundred dinars; and she took it and carried it to the

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1 Arab. "Ná'í al-maut," the person sent round to announce a death to the friends and relations of the deceased and invite them to the funeral

2 Arab. "Táir al-Bayn," any bird, not only the Hátim or black crow, which announces separation. Crows and ravens flock for food to the camps broken up for the springtide and autumnal marches, and thus become emblems of desertion and desolation. The same birds are also connected with Abel's burial in the Koran (v. 34), a Jewish tradition borrowed by Mohammed. Lastly, here is a paranomasia in the words "Ghuráb al-Bayn" = Raven of the Wold (the black bird with white breast and red beak and legs): "Ghuráb" (Heb. Oreb) connects with Ghurbah = strangerhood, exile, and "Bayn" with distance, interval, disunion, the desert (between the cultivated spots). There is another and a similar pun anent the Bán-tree; the first word meaning "he fared, he left."

Princess, who read it to the end and learned its purport. Then, casting it from her hand, she cried, "Tell me, O wicked old woman, the cause of all that hath befallen me from thee and from thy cunning and thine advocacy of him, so that thou hast made me write letter after letter and thou ceasest not to carry messages, going and coming between us twain, till thou hast brought about a correspondence and a connection. Thou leavest not to say :— I will ensure thee against his mischief and cut off from thee his speech ; but thou speakest not thus save only to the intent that I may continue to write thee letters and thou to fetch and carry between us, evening and morning, till thou ruin my repute. Woe to thee ! Ho, eunuchs, seize her !" Then Hayat al-Nufus commanded them to beat her, and they lashed her till her whole body flowed with blood and she fainted away, whereupon the King's daughter caused her slave-women to drag her forth by the feet and cast her without the palace and bade one of them stand by her head till she recovered, and say to her, "The Princess hath sworn an oath that thou shalt never return to and re-enter this palace; and she hath commanded to slay thee without mercy an thou dare return hither." So, when she came to herself, the damsel told her what the King's daughter said and she answered, "Hearkening and obedience." Presently the slave-girls fetched a basket and a porter whom they caused carry her to her own house ; and they sent after her a physician, bidding him tend her assiduously till she recovered. He did what he was told to do and as soon as she was whole she mounted and rode to the shop of Ardashir, who was concerned with sore concern for her absence and was longing for news of her. As soon as he saw her, he sprang up and coming to meet her, saluted her ; then he noticed that she was weak and ailing ; so he questioned her of her case and she told him all that had befallen her from her nursling. When he heard this he found it grievous and smote hand upon hand, saying, "By Allah, O my mother, this that hath betided thee straiteneth my heart ! But, what, O my mother, is the reason of the Princess's hatred to men ?" Replied the old woman, "Thou must know, O my son, that she hath a beautiful garden, than which there is naught goodlier on earth's face and it chanced that she lay there one night. In the joyance of sleep, she dreamt a dream and 'twas this, that she went down into the garden, where she saw a fowler set up his net and strew corn thereabout, after which he withdrew and sat down afar off to await what game should fall into it. Ere an hour had passed, the birds flocked to pick up the corn and a male

pigeon[1] fell into the net and struggled in it, whereat all the others took fright and fled from him. His mate was amongst them, but she returned to him after the shortest delay; and, coming up to the net, sought out the mesh wherein his foot was entangled and ceased not to peck at it with her bill, till she severed it and released her husband, with whom she flew away. All this while, the fowler sat dozing, and when he awoke, he looked at the net and found it spoilt. So he mended it and strewed fresh grain, then withdrew to a distance and sat down to watch it again. The birds soon returned and began to pick up the corn, and among the rest the pair of pigeons. Presently, the she-pigeon fell into the net and struggled to get free; whereupon all the other birds flew away, and her mate, whom she had saved, fled with the rest and did not return to her. Meantime, sleep had again overcome the fowler; and, when he awoke after long slumbering, he saw the she-pigeon caught in the net; so he went up to her and freeing her feet from the meshes, cut her throat. The Princess startled by the dream awoke troubled, and said:—Thus do men with women, for women have pity on men and throw away their lives for them, when they are in difficulties; but if the Lord decree against a woman and she fall into calamity, her mate deserteth her and rescueth her not, and wasted is that which she did with him of kindness. Allah curse her who putteth her trust in men, for they ill requite the fair offices which women do them! And from that day she conceived an hatred to men." Said the King's son, "O my mother, doth she never go out into the highways?" and the old woman replied, "Nay, O my son; but I will tell thee somewhat wherein, Allah willing, there shall be profit for thee. She hath a garden which is of the goodliest pleasaunces of the age; and every year, at the time of the ripening of the fruits, she goeth thither and taketh her pleasure therein only one day, nor layeth the night but in her pavilion. She entereth the garden by the private wicket of the palace which leadeth thereto; and thou must know that it wanteth now but a month to the time of her going forth. So take my advice and hie thee this very day to the keeper of that garden and make acquaintance with him and gain his good graces, for he admitteth not one of Allah's creatures into the garth, because of its communication with the Princess's palace. I will let thee know two days before-

1 Arab. "Tayr," any flying thing, a bird; with true Arab carelessness the writer waits till the tale is nearly ended before letting us know that the birds are pigeons (Hamám).

hand of the day fixed for her coming forth, when do thou repair to the garden, as of thy wont, and make shift to night there. When the King's daughter cometh be thou hidden in some place or other";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Twenty-fifth Night,

She pursued, It hath reached me, O auspicious King, that the old woman charged the King's son, saying, "I will let thee know two days beforehand of the King's daughter going down to the garden; do thou hide thee in some place or other; and, when thou espiest her, come forth and show thyself to her. When she seeth thee, she will fall in love with thee; for thou art fair to look upon and love covereth all things. So keep thine eyes cool and clear[1] and be of good cheer, O my son, for needs must I bring about union between thee and her." The young Prince kissed her hand and thanked her and gave her three pieces of Alexandrian silk and three of satin of various colours, and with each piece, linen for shifts and stuffs for trousers and a kerchief for the turband and fine white cotton cloth of Ba'albak for the linings, so as to make her six complete suits, each handsomer than its sister. Moreover, he gave her a purse containing six hundred gold pieces and said to her, "This is for the tailoring." She took the whole and said to him, "O my son, art thou not pleased to acquaint me with thine abiding-place and I also will show thee the way to my lodging?" "Yes," answered he, and sent a Mameluke with her to note her home and show her his own house. Then he rose and bidding his slaves shut the shop, went back to the Wazir, to whom he related all that had passed between him and the old woman, from first to last. Quoth the Minister, "O my son, should the Princess Hayat al-Nufus come out and look upon thee and thou find no favour with her what wilt thou do?" Quoth Ardashir, "There will be nothing left but to pass from words to deeds and risk my life with her; for I will snatch her up from amongst her attendants and set her behind me on a swift horse and make for the wildest of the wold. If I escape, I shall have won my wish, and if I perish, I shall be at rest from

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1 Arab. "Karr'aynan." The Arabs say, "Allah cool thine eye," because tears of grief are hot and those of joy cool (Al-Asma'i); others say the cool eye is opposed to that heated by watching; and Al-Hariri (Ass. xxvii.) makes a scorching afternoon "hotter than the tear of a childless mother." In the burning climate of Arabia coolth and refrigeration are equivalent to refreshment and delight

this hateful life." Rejoined the Minister, "O my son, dost thou think to do this thing and live? How shall we make our escape, seeing that our country is far distant, and how wilt thou deal thus with a King of the Kings of the Age, who hath under his hand an hundred thousand horse, nor can we be sure but that he will despatch some of his troops to cut off our way? Verily, there is no good in this project which no wise man would attempt." Asked Ardashir, "And how then shall we do, O Wazir of good counsel? For unless I win her I am a dead man without a chance." The Minister answered, "Wait till to-morrow when we will visit this garden and note its condition and see what betideth us with the care-taker." So when the morning morrowed they took a thousand dinars in a poke and repairing to the garden, found it compassed about with high walls and strong, rich in trees and rill-full leas and goodly fruiteries. And indeed its flowers breathed perfume and its birds warbled amid the bloom as it were a garden of the gardens of Paradise. Within the door sat a Shaykh, an old man on a stone bench, and they saluted him. When he saw them and noted the fairness of their favour, he rose to his feet after returning their salute, and said, "O my lords, perchance ye have a wish which we may have the honour of satisfying." Replied the Wazir, "Know, O elder, that we are strangers, and the heat hath overcome us: our lodging is afar off at the other end of the city; so we desire of thy courtesy that thou take these two dinars and buy us somewhat of provaunt and open us meanwhile the door of this flower garden and seat us in some shaded place, where there is cold water, that we may cool ourselves there, against thou return with the provision, when we will eat, and thou with us, and then, rested and refreshed, we shall wend our ways." So saying, he pulled out of his pouch a couple of dinars and put them into the keeper's hand. Now this care-taker was a man aged threescore and ten, who had never in all his life possessed so much money. So, when he saw the two dinars in his hand, he was like to fly for joy and rising forthwith opened the garden gate to the Prince and the Wazir, and made them enter and sit down under a wide-spreading, fruit-laden, shade-affording tree, saying, "Sit ye here and go no further into the garden, for it hath a privy door communicating with the palace of the Princess Hayat al-Nufus." They replied, "We will not stir hence." Whereupon he went out to buy what they had ordered, and returned after awhile, with a porter bearing on his head a roasted lamb and bread. They ate and drank together and talked awhile, till, presently, the Wazir, looking about him in all

corners right and left, caught sight of a lofty pavilion at the farther end of the garden; but it was old and the plaster was peeled from its walls and its buttresses were broken down. So he said to the Gardener, "O Shaykh, is this garden thine own or dost thou hire it?" and he replied, "I am neither owner nor tenant of the garden, only its care-taker." Asked the Minister, "And what is thy wage?" whereto the old man answered, "A dinar a month"; and quoth the Wazir, "Verily they wrong thee, especially an thou have a family." Quoth the elder, "By Allah, O my lord, I have eight children and I"—— The Wazir broke in, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Thou makest me bear thy grief, my poor fellow! What wouldst thou say of him who should do thee a good turn, on account of this family of thine?" Replied the old man, "O my lord, whatsoever good thou dost shall be garnered up for thee with God the Most High!" Thereupon said the Wazir, "O Shaykh, thou knowest this garden of thine to be a goodly place; but the pavilion yonder is old and ruinous. Now I mean to repair it and stucco it anew and paint it handsomely, so that it will be the finest thing in the garth; and when the owner comes and finds the pavilion restored and beautified he will not fail to question thee concerning it. Then do thou say:—O my lord, at great expense I set it in repair, for that I saw it in ruins and none could make use of it nor could anyone sit therein. If he says:—Whence hadst thou the money for this? reply, I spent of my own money upon the stucco, thereby thinking to whiten my face with thee and hoping for thy bounties. And needs must he recompense thee fairly over the extent of thine expenses. To-morrow I will bring builders and plasterers and painters to repair this pavilion and will give thee what I promised thee." Then he pulled out of his poke a purse of five hundred dinars and gave it to the Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for me and for this my son." Thereupon the Prince asked the Wazir, "What is the meaning of all this?" and he answered, "Thou shalt presently see the issue thereof."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twenty-sixth Night,

She resumed, It hath reached me, O auspicious King, that when the Wazir gave five hundred ducats to the old Gardener, saying, "Take these gold pieces and expend them upon thy

family and let them pray for this my son," the old man looked at the gold and his wits fled; so he fell down at the Wazir's feet, kissing them and invoking blessings on him and his son; and when they went away, he said to them, "I shall expect you to-morrow: for by Allah Almighty, there must be no parting between us, night or day." Next morning the Wazir went to the Prince's shop and sent for the syndic of the builders; then he carried him and his men to the garth, where the Gardener rejoiced in their sight. He gave them the price of rations[1] and what was needful to the workmen for the restoration of the pavilion, and they repaired it and stucco'd it and decorated it. Then said the Minister to the painters, "Harkye, my masters, listen to my words and apprehend my wish and my aim. Know that I have a garden like this, where I was sleeping one night among the nights and saw in a dream a fowler set up nets and sprinkle corn thereabout. The birds flocked to pick up the grain, and a cock-bird fell into the net, whereupon the others took fright and flew away, and amongst the rest his mate: but after awhile she returned alone and picked at the mesh that held his feet, till she set him free and they flew away together. Now the fowler had fallen asleep and, when he awoke, he found the net empty; so he mended it and strewing fresh grain sat down afar off, waiting for game to fall into that snare. Presently the birds assembled again to pick up the grains, and amongst the rest the two pigeons. By-and-by, the hen-bird fell into the net, when all the other birds took fright at her and flew away, and her husband flew with them and did not return; whereupon the fowler came up and taking the quarry cut her throat. Now, when her mate flew away with the others, a bird of raven seized him and slew him and ate his flesh and drank his blood, and I would have you pourtray me the presentment of this my dream, even as I have related it to you, in the liveliest colours, laying the fair scene in this rare garden, with its walls and trees and rills, and dwell especially on the fowler and the falcon. If ye do this I have set forth to you, and the work please me, I will give you what shall gladden your hearts over and above your wage." The painters, hearing these words, applied themselves with all diligence to do what he required of them, and wrought it out in masterly style;

1 Arab. "Muunah," the "Mona" of Maroccan travellers (English, not Italian, who are scandalised by "Mona") meaning the provisions supplied gratis by the unhappy villagers to all who visit them with passport from the Sultan.

and when they had made an end of the work, they showed it to the Wazir, who, seeing his so-called dream set forth as it was,[1] was pleased and thanked them and rewarded them munificently. Presently, the Prince came in, according to his custom, and entered the pavilion unweeting what the Wazir had done. So when he saw the portraiture of the fowler and the birds and the net, and beheld the male pigeon in the clutches of the hawk, which had slain him and was drinking his blood and eating his flesh, his understanding was confounded and he returned to the Minister and said, "O Wazir of good counsel, I have seen this day a marvel which, were it graven with needle-gravers on the eye-corners, would be a warner to whoso will be warned?" Asked the Minister, "And what is that, O my lord?" and the Prince answered, "Did I not tell thee of the dream the Princess had, and how it was the cause of her hatred for men?" "Yes," replied the Wazir; and Ardashir rejoined, "By Allah, O Minister, I have seen the whole dream pourtrayed in painting as I had eyed it with mine own eyes; but I found therein a circumstance which was hidden from the Princess, so that she saw it not, and 'tis upon this that I rely for the winning of my wish." Quoth the Wazir, "And what is that, O my son?" and quoth the Prince, "I saw that when the male bird flew away, and, leaving his mate entangled in the net, failed to return and save her, a falcon pounced on him, and slaying him, ate his flesh and drank his blood. Would to Heaven the Princess had seen the whole of the dream and had beheld the cause of his failure to return and rescue her!" Replied the Wazir, "By Allah, O auspicious King, this is indeed a rare thing and a wonderful!" And the King's son ceased not to marvel at the picture, and lament that the King's daughter had not beheld the dream to its end, saying in himself, "Would she had seen it to the last or might see the whole over again, though but in the imbroglio of sleep!" Then quoth the Wazir to him, "Thou saidst to me:—Why wilt thou repair the pavilion? and I replied:—Thou shalt presently see the issue thereof. And behold, now its issue thou seest; for it was I did this deed and bade the painters pourtray the Princess's dream thus and paint the male bird in the pounces of the falcon

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1 Arab. "Kaannahu huwa"; lit = as he (was) he. This reminds us of the great grammarian Sibawayh, whose name the Persians derive from Apple-flavour (Sib + bú). He was disputing, in presence of Harun Al-Rashid with a rival, Al-Kisá'i, and advocated the Basrian form, "Fa-izá huwa hú" (behold, it was he) against the Kufan, "Fa-izá huwa iyyáhu" (behold, it was him). The enemy overcame him by appealing to Badawin, who spoke impurely, whereupon Sibawayh left the court, retired to Khorasan and died, it is said, of a broken heart.

which eateth his flesh and drinketh his blood; so that when she cometh to the pavilion she will behold her dream depicted, and see how the cock-pigeon was slain, and excuse him and turn from her hate for men." When the Prince heard the Wazir's words, he kissed his hands and thanked him, saying, "Verily, the like of thee is fit to be Minister to the most mighty King, and, by Allah, an I win my wish and return to my sire, rejoicing, I will assuredly acquaint him with this, that he may redouble in honouring thee and advance thee in dignity and hearken to thine every word." So the Wazir kissed his hand and they both went to the old Gardener and said, "Look at yonder pavilion and see how fine it is!" And he replied, "This is all of your happy thought." Then said they, "O elder, when the owners of the place question thee concerning the restoration of the pavilion, say thou:—'Twas I did it of my own moneys; to the intent that there may betide thee fair favour and good fortune." He said, "I hear and I obey"; and the Prince continued to pay him frequent visits. Such was the case with the Prince and the Wazir; but as regards Hayat al-Nufus, when she ceased to receive the Prince's letters and messages and when the old woman was absent from her, she rejoiced with joy exceeding and concluded that the young man had returned to his own country. One day there came to her a covered tray from her father; so she uncovered it, and finding therein fine fruits, asked her waiting-women, "Is the season of these fruits come?" Answered they, "Yes." Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that the Princess, after receiving the fruit from her sire, asked, "Is the season of these fruits set in?"; and they answered, "Yes!" Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!" "O my lady," they replied, "thou sayest well, and by Allah, we also long for the garden!" So she enquired, "How shall we do, seeing that every year it is none save my nurse who taketh us to walk in the garden and who pointeth out to us the various trees and plants; and I have beaten her and forbidden her from me? Indeed I repent me of what was done by me to her, for that, in any case, she is my nurse and hath over me the

right of fosterage. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" When her handmaids heard this, they all sprang up; and, kissing ground between her hands, exclaimed, "Allah upon thee, O my lady, do thou pardon her and bid her to the presence!" and quoth she, "By Allah, I am resolved upon this; but which of you will go to her, for I have prepared her a splendid robe of honour?" Hereupon two damsels came forward, by name Bulbul and Siwád al-'Ayn, who were comely and graceful and the principals among the Princess's women, and her favourites. And they said, "We will go to her, O King's daughter!" and she said, "Do what seemeth good to you." So they went to the house of the nurse and knocked at the door and entered; and she, recognising the twain, received them with open arms and welcomed them. When they had sat awhile with her, they said to her, "O nurse, the Princess pardoneth thee and desireth to take thee back into favour." She replied, "This may never be, though I drink the cup of ruin! Hast thou forgotten how she put me to shame before those who love me and those who hate me when my clothes were dyed with my blood and I well nigh died for stress of beating, and after this they dragged me forth by the feet, like a dead dog, and cast me without the door? So by Allah, I will never return to her nor fill my eyes with her sight!" Quoth the two girls, "Disappoint not our pains in coming to thee nor send us away unsuccessful. Where is thy courtesy us-wards? Think but who it is that cometh in to visit thee: canst thou wish for any higher of standing than we with the King's daughter?" She replied, "I take refuge with Allah; well I wot that my station is less than yours; were it not that the Princess's favour exalted me above all her women, so that, were I wroth with the greatest of them, she had died in her skin of fright." They rejoined, "All is as it was and naught is in anywise changed. Indeed, 'tis better than before, for the Princess humbleth herself to thee and seeketh a reconciliation without intermediary." Said the old woman, "By Allah, were it not for your presence and intercession with me, I had never returned to her; no, not though she had commanded to slay me!" They thanked her for this, and she rose and dressing herself accompanied them to the palace. Now when the King's daughter saw her, she sprang to her feet in honour, and the old woman said, "Allah! Allah! O King's daughter, say me, whose was the fault, mine or thine?" Hayat-al-Nufus replied, "The fault was mine, and 'tis thine to pardon and forgive. By Allah, O my nurse, thy rank is high with me and thou hast over me the right of fosterage;

but thou knowest that Allah (extolled and exalted be He!) hath allotted to His creatures four things, disposition, life, daily bread and death; nor is it in man's power to avert that which is decreed. Verily, I was beside myself and could not recover my senses; but, O my nurse, I repent of what deed I did." With this, the crone's anger ceased from her and she rose and kissed ground before the Princess, who called for a costly robe of honour and threw it over her, whereat she rejoiced with exceeding joy in the presence of the Princess's slaves and women. When all ended thus happily, Hayat al-Nufus said to the old woman, "O my nurse, how go the fruits and growths of our garth?" and she replied, "O my lady, I see excellent fruits in the town; but I will enquire of this matter and return thee an answer this very day." Then she withdrew, honoured with all honour, and betook herself to Ardashir, who received her with open arms and embraced her and rejoiced in her coming, for that he had expected her long and longingly. She told him all that had passed between herself and the Princess, and how her mistress was minded to go down into the garden on such a day.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twenty-eighth Night,

She continued, It hath reached me, O auspicious King, that the old woman betook herself to the Prince and told him all that had passed between herself and the Princess Hayat al-Nufus; and how her mistress was minded to go down into the garden on such a day and said to him, "Hast thou done as I bade thee with the warder of the garden and hast thou made him taste of thy bounties?" He replied, "Yes, and the oldster is become my good friend: my way is his way, and he would well I had need of him." Then he told her all that had happened and of the dream-paintings which the Wazir had caused to be limned in the pavilion; especially of the fowler, the net and the falcon: whereat she joyed with great joy and said, "Allah upon thee, do thou set thy Minister midmost thy heart, for this that he hath done pointeth to the keenness of his wit and he hath helped thee to the winning thy wish. So rise forthright, O my son, and go to the Hammam-bath and don thy daintiest dress, wherein may be our success. Then fare thou to the Gardener and make shift to pass the night in the garden, for though he should give the earth full of gold none may win to pass into it, whilst the King's daughter is therein. When thou hast entered,

hide thee where no eye may espy thee and keep concealed till thou hear me cry:—O Thou whose boons are hidden, save us from that we fear! Then come forth from thine ambush and walk among the trees and show thy beauty and loveliness which put the moons to shame, to the intent that Princess Hayat al-Nufus may see thee and that her heart and soul may be filled with love of thee; so shalt thou attain to thy wish and thy grief be gone." "To hear is to obey," replied the young Prince, and gave her a purse of a thousand dinars, which she took and went away. Thereupon Ardashir fared straight for the bath and washed; after which he arrayed himself in the richest of robes of the apparel of the Kings of the Chosroës and girt his middle with a girdle wherein were conjoined all manner precious stones and donned a turband inwoven with red gold and purfled with pearls and gems. His cheeks shone rosy-red and his lips were scarlet; his eyelids like the gazelle's wantoned; like a wine-struck wight in his gait he swayed; beauty and loveliness garbed him, and his shape shamed the bowing of the bough. Then he put in his pocket a purse containing a thousand dinars and, repairing to the flower-garden, knocked at the door. The Gardener opened to him and rejoicing with great joy salamed to him in most worshipful fashion; then, observing that his face was overcast, he asked him how he did. The King's son answered, "Know, O elder, that I am dear to my father and he never laid his hand on me till this day, when words arose between us and he abused me and smote me on the face and struck me with his staff and drave me away. Now I have no friend to turn to and I fear the perfidy of Fortune, for thou knowest that the wrath of parents is no light thing. Wherefore I come to thee, O uncle, seeing that to my father thou art known, and I desire of thy favour that thou suffer me abide in the garden till the end of the day, or pass the night there, till Allah grant good understanding between myself and my sire." When the old man heard these words he was concerned anent what had occurred and said, "O my lord, dost thou give me leave to go to thy sire and be the means of reconciliation between thee and him?" Replied Ardashir, "O uncle, thou must know that my father is of impatient nature, and irascible; so an thou proffer him reconciliation in his heat of temper he will make thee no answer; but when a day or two shall have passed, his heat will soften. Then go thou in to him and thereupon he will relent." "Hearkening and obedience," quoth the Gardener; "but, O my lord, do thou come with me to my house, where

thou shalt night with my children and my family and none shall reproach this to us." Quoth Ardashir, "O uncle, I must be alone when I am angry.[1]" The old man said, "It irketh me that thou shouldst lie solitary in the garden when I have a house." But Ardashir said, "O uncle, I have an aim in this, that the trouble of my mind may be dispelled from me and I know that in this lies the means of regaining his favour and softening his heart to me." Rejoined the Gardener, "I will fetch thee a carpet to sleep on and a coverlet wherewith to cover thee"; and the Prince said, "There is no harm in that, O uncle." So the keeper rose and opened the garden to him, and brought him the carpet and coverlet, knowing not that the King's daughter was minded to visit the garth. On this wise fared it with the Prince; but as regards the nurse, she returned to the Princess and told her that the fruits were kindly ripe on the garden trees; whereupon she said, "O my nurse, go down with me to-morrow into the garden, that we may walk about in it and take our pleasure,—Inshallah; and send meanwhile to the Gardener to let him know what we purpose." So she sent to the Gardener to say:—The Princess will visit the parterre to-morrow, so leave neither water-carriers nor tree-tenders therein, nor let one of Allah's creatures enter the garth. When word came to him, he set his water-ways and channels in order, and going to Ardashir, said to him, "O my lord, the King's daughter is mistress of this garden; and I have only to crave thy pardon, for the place is thy place and I live only in thy favours, except that my tongue is under thy feet.[2] I must tell thee that the Princess Hayat al-Nufus hath a mind to visit it to-morrow at the first of the day, and hath bidden me leave none therein who might look upon her. So I would have thee of thy favour go forth of the garden this day, for the Queen will abide only in it till the time of mid-afternoon prayer, and after, it shall be at thy service for se'nnights and fortnights, months and years." Ardashir asked, "O elder, haply we have caused thee some mishap?" and the other answered, "By Allah, O my lord, naught hath betided me from thee but

1 This is a sign of the Saudáwi or melancholic temperament in which black bile predominates. It is supposed to cause a distaste for society and a longing for solitude, an unsettled habit of mind and neglect of worldly affairs. I remarked that in Arabia students are subject to it, and that amongst philosophers and literary men of Meccah and Al-Madinah there was hardly one who was not spoken of as a "Saudawi." See Pilgrimage, ii. 49, 50.

2 *i.e.* I am a servant and bound to tell thee what my orders are.

honour!" Rejoined the Prince, "An it be so, nothing but all good shall befall thee through us; for I will hide in the garden and none shall espy me, till the King's daughter hath gone back to her palace." Said the Gardener, "O my lord, an she espy the shadow of a man in the garden or any of Allah's male creatures, she will strike off my head";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Twenty-ninth Night,

She continued, It hath reached me, O auspicious King, that when the Gardener said to the Prince, "An the King's daughter espy the shadow of a man in her garden, she will strike off my head"; the youth replied, "Have no fear, I will on no wise let any see me. But doubtless to-day thou lackest of spending-money for thy family." Then he put his hand to his purse and pulled out five hundred ducats, which he gave to him, saying, "Take this gold and lay it out on thy family, that thy heart may be at ease concerning them." When the Shaykh looked upon the gold, his life seemed a light thing to him,[1] and he suffered the Prince to tarry where he was, charging him straitly not to show himself in the garden. Then he left him loitering about. Meanwhile, when the eunuchs went in to the Princess at break of day, she bade open the private wicket leading from the palace to the parterres and donned a royal robe, embroidered with pearls and jewels and gems, over a shift of fine silk purfled with rubies. Under the whole was that which tongue refuseth to explain, whereat was confounded the brain and whose love would embrave the craven's strain. On her head she set a crown of red gold, inlaid with pearls and gems, and she tripped in pattens of cloth of gold, embroidered with fresh pearls[2] and adorned with all manner precious stones. Then she put her hand upon the old woman's shoulder and commanded to go forth by the privy door; but the nurse looked at the garden and seeing it full of eunuchs and handmaids walking about, eating the fruits and troubling the streams, and taking their ease of sport and pleasure in the water, said to the Princess, "O my lady, is this a garden or a madhouse?" Quoth the Princess, "What meaneth thy speech, O

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1 A touching lesson how tribes settle matters in the East.

2 *i.e.* fresh from water (Arab. "Rutub"), before the air can tarnish them. The pearl (margarita) in Arab. is Lu'lu'; the "unio," or large pearl, Durr, plur. Durar. In modern parlance Durr is the second quality of the twelve into which pearls are divided.

nurse?" and quoth the old woman, "Verily the garden is full of slave-girls and eunuchs, eating of the fruits and troubling the streams, and scaring the birds and hindering us from taking our ease, and sporting and laughing and what not else; and thou hast no need of them. Wert thou going forth of thy palace into the highway, this would be fitting as an honour and a ward to thee; but now, O my lady, thou goest forth of the wicket into the garden, where none of Almighty Allah's creatures may look on thee." Rejoined the Princess, "By Allah, O nurse mine, thou sayst sooth! But how shall we do?" and the old woman said, "Bid the eunuchs send them all away, and keep only two of the slave-girls that we may make merry with them." So she dismissed them all with the exception of two of her handmaids who were most in favour with her. But when the old woman saw that her heart was light and that the season was pleasant to her, she said to her, "Now we can enjoy ourselves aright: so up and let us take our pleasance in the garden." The Princess put her hand upon her shoulder and went out by the private door. The two waiting-women walked in front and she followed them laughing at them and swaying gracefully to and fro in her ample robes; whilst the nurse forewent her, showing her the trees and feeding her with fruits; and so they fared on from place to place, till they came to the pavilion, which when the King's daughter beheld and saw that it had been restored, she asked the old woman, "O my nurse, seest thou yonder pavilion? It hath been repaired and its walls whitened." She answered, "By Allah, O my lady, I heard say that the keeper of the garden had taken stuffs of a company of merchants and sold them and bought bricks and lime and plaster and stones and so forth with the price; so I asked him what he had done with all this, and he said:—I have repaired the pavilion which lay in ruins, presently adding:—And when the merchants sought their due of me, I said to them, Wait till the Princess visit the garden and see the repairs and they satisfy her; then will I take of her what she is pleased to bestow on me, and pay you what is your due. Quoth I:—What moved thee to do this thing? and quoth he:—I saw the pavilion in ruins, the coigns thrown down and the stucco peeled from the walls, and none had the grace to repair it; so I borrowed the coin on my own account and restored the place; and I trust in the King's daughter to deal with me as befitteth her dignity. I said:—The Princess is all goodness and generosity, and will no doubt requite thee. And he did all this but in hopes of thy bounty." Replied the Prin-

cess, "By Allah, he hath dealt nobly in rebuilding it, and hath done the deed of generous men! Call me my purse-keeperess." The old woman accordingly fetched the purse-keeperess, whom the Princess bade give the Gardener two thousand dinars; whereupon the nurse sent to him, bidding him to the presence of the King's daughter. But when the messenger said to him, "Obey the Queen's order," the Gardener felt feeble, and trembling in every joint, said in himself, "Doubtless the Princess hath seen the young man, and this day will be the most unlucky of days for me." So he went home and told his wife and children what had happened and gave them his last charges and farewelled them, while they wept for and with him. Then he presented himself before the Princess, with a face the colour of turmeric and ready to fall flat at full length. The old woman remarked his plight and hastened to forestall him, saying, "O Shaykh, kiss the earth in thanksgiving to Almighty Allah and be constant in prayer to him for the Princess. I told her what thou didst in the matter of repairing the ruined pavilion, and she rejoiceth in this and bestoweth on thee two thousand dinars in requital of thy pains; so take them from the purse-keeperess and kiss earth before the King's daughter and bless her and wend thy way." Hearing these words he took the gold and kissed ground before Hayat al-Nufus, calling down blessings on her. Then he returned to his house, and his family rejoiced in him and blessed him[1] who had been the prime cause of this business.——And Shahrazad perceived the dawn of day, and ceased to say her permitted say.

Now when it was the Seven Hundred and Thirtieth Night,

She pursued, it hath reached me, O auspicious King, that when the Caretaker took the two thousand ducats from the Princess and returned to his house, all his family rejoiced in him and blessed him who had been the prime cause of this business. Thus it fared with these; but as regards the old woman, she said to the Princess, "O my lady, this is indeed become a fine place! Never saw I a purer white than its plastering nor properer than its painting! I wonder if he have also repaired it within: else hath he made the outside white and left the inside black. Come, let us enter and inspect." So they went in, the nurse preceding, and found the interior painted and gilded in the goodliest way. The Princess looked right and left, till she came to the upper end

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1 *i.e.* the Wazir, but purposely left vague.

of the estrade, when she fixed her eyes upon the wall and gazed long and earnestly thereat; whereupon the old woman knew that her glance had lighted on the presentment of her dream and took the two waiting-women away with her, that they might not divert her mind. When the King's daughter had made an end of examining the painting, she turned to the old woman, wondering and beating hand on hand, and said to her, "O my nurse, come, see a wondrous thing which were it graven with needle-gravers on the eye corners would be a warner to whoso will be warned." She replied, "And what is that, O my lady?" when the Princess rejoined, "Go, look at the upper end of the estrade, and tell me what thou seest there." So she went up and considered the dream-drawing; then she came down, wondering, and said, "By Allah, O my lady, here is depicted the garden and the fowler and his net and the birds and all thou sawest in thy dream; and verily, nothing but urgent need withheld the male pigeon from returning to free his mate after he had fled her, for I see him in the talons of a bird of raven which hath slaughtered him and is drinking his blood and rending his flesh and eating it; and this, O my lady, caused his tarrying to return and rescue her from the net. But, O my mistress, the wonder is how thy dream came to be thus depicted, for, wert thou minded to set it forth in painture, thou hadst not availed to pourtray it. By Allah, this is a marvel which should be recorded in histories! Surely, O my lady, the angels appointed to attend upon the sons of Adam knew that the cock-pigeon was wronged of us, because we blamed him for deserting his mate; so they embraced his cause and made manifest his excuse; and now for the first time we see him in the hawk's pounces a dead bird." Quoth the Princess, "O my nurse, verily, Fate and Fortune had course against this bird, and we did him wrong." Quoth the nurse, "O my mistress, foes shall meet before Allah the Most High: but, O my lady, verily the truth hath been made manifest and the male pigeon's excuse certified to us; for had the hawk not seized him and drunk his blood and rent his flesh he had not held aloof from his mate, but had returned to her, and set her free from the net; but against death there is no recourse, nor, O my lady, is there aught in the world more tenderly solicitous than the male for the female, among all creatures which Almighty Allah hath created. And especially 'tis thus with man; for he starveth himself to feed his wife, strippeth himself to clothe her, angereth his family to please her, and disobeyeth and denieth his parents to endow her. She knoweth his secrets and concealeth them and she cannot endure

from him a single hour.[1] An he be absent from her one night, her eyes sleep not, nor is there a dearer to her than he: she loveth him more than her parents and they lie down to sleep in each other's arms, with his hand under her neck and her hand under his neck, even as saith the poet:—

I made my wrist her pillow and I lay with her in litter; * And I said to Night "Be long!" while the full moon showèd glitter:
Ah me, it *was* a night, Allah never made its like; * Whose first was sweetest sweet and whose last was bitt'rest bitter[2]!

Then he kisseth her and she kisseth him; and I have heard of a certain King that, when his wife fell sick and died, he buried himself alive with her, submitting himself to death, for the love of her and the strait companionship which was between them. Moreover, a certain King sickened and died, and when they were about to bury him, his wife said to her people: Let me bury myself alive with him: else will I slay myself and my blood shall be on your heads. So, when they saw she would not be turned from this thing, they left her, and she cast herself into the grave with her dead husband, of the greatness of her love and tenderness for him." And the old woman ceased not to ply the Princess with anecdotes of conjugal love between men and women, till there ceased that which was in her heart of hatred for the sex masculine; and when she felt that she had succeeded in renewing in her the natural inclination of woman to man, she said to her, "'Tis time to go and walk in the garden." So they fared forth from the pavilion and paced among the trees. Presently the Prince chanced to turn and his eyes fell on Hayat al-Nufus; and when he saw the symmetry of her shape and the rosiclearness of her cheeks and the blackness of her eyes and her exceeding grace and her passing loveliness and her excelling beauty and her prevailing elegance and her abounding perfection, his reason was confounded and he could not take his eyes off her. Passion annihilated his right judgment and love overpassed all limits in him; his vitals were occupied with her service and his heart was aflame with the fire of repine, so that he swooned away and fell to the ground. When he came to himself, she had passed from his sight and was hidden from him among the trees; ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 The whole of the nurse's speech is admirable: its naïve and striking picture of conjugal affection goes far to redeem the grossness of The Nights.

2 The bitterness was the parting in the morning.

Now when it was the Seven Hundred and Thirty-first Night,

She resumed, It hath reached me, O auspicious King, that when Prince Ardashir, who lay hid in the garden, saw the Princess and her nurse walking amongst the trees, he swooned away for very love-longing. When he came to himself Hayat al-Nufus had passed from his sight and was hidden from him among the trees; so he sighed from his heart-core and improvised these couplets:—

Whenas mine eyes behold her loveliness, * My heart is torn with love's own ecstacy.
I wake o'erthrown, cast down on face of earth * Nor can the Princess[1] my sore torment see.
She turned and ravished this sad Love-thrall'd sprite; * Mercy, by Allah, ruth: nay, sympathy!
O Lord, afford me union, deign Thou soothe * My soul, ere grave-niche house this corse of me;
I'll kiss her ten times ten times, and times ten * For lover's wasted cheek the kisses be.

The old woman ceased not to lead the Princess a-pleasuring about the garden till they reached the place where the Prince lay ambushed, when, behold, she said, "O Thou whose bounties are hidden, vouchsafe us assurance from that we fear!" The King's son hearing the signal, left his lurking-place, and, surprised by the summons, walked among the trees, swaying to and fro with a proud and graceful gait and a shape that shamed the branches. His brow was crowned with pearly drops and his cheeks red as the after-glow (extolled be Allah the Almighty in that He hath created!). When the King's daughter caught sight of him, she gazed a long while on him and noticed his beauty and grace and loveliness, and his eyes that wantoned like the gazelle's, and his shape that outvied the branches of the myrobalan; wherefore her wits were confounded and her soul captivated and her heart transfixed with the arrows of his glances. Then she said to the old woman, "O my nurse, whence came yonder handsome youth?" and the nurse asked, "Where is he, O my lady?" "There he is," answered Hayat al-Nufus, "near hand, among the trees." The old woman turned right and left, as if she knew not of his presence, and cried, "And pray, who can have taught this youth the way into this garden?" Quoth Hayat al-Nufus, "Who shall give us news of the young man? Glory be to Him who created

1 English "Prin'cess," too often pronounced in French fashion Princess'.

men! But say me, dost thou know him, O my nurse?" Quoth the old woman, "O my lady, he is the young merchant who wrote to thee by me." The Princess (and indeed she was drowned in the sea of her desire and the fire of her passion and love-longing) broke out, "O my nurse, how goodly is this youth! Indeed he *is* fair of favour. Methinks there is not on the face of earth a goodlier than he!" Now when the old woman was assured that the love of him had gotten possession of the Princess, she said to her, "Did I not tell thee, O my lady, that he was a comely youth with a beaming favour?" Replied Hayat al-Nufus, "O my nurse, King's daughters know not the ways of the world nor the manners of those that be therein, for that they company with none, neither give they nor take they. O my nurse, how shall I do to bring about a meeting and present myself to him, and what shall I say to him and what will he say to me?" Said the old woman, "What device is left me? Indeed, we were confounded in this matter by thy behaviour"; and the Princess said, "O my nurse, know thou that if any ever died of passion, I shall do so, and behold, I look for nothing but death on the spot by reason of the fire of my love-longing." When the old woman heard her words and saw the transport of her desire for him, she answered, "O my lady, now as for his coming to thee, there is no way thereto; and indeed thou art excused from going to him because of thy tender age; but rise with me and follow me. I will accost him: so shalt thou not be put to shame, and in the twinkling of an eye affection shall ensue between you." The King's daughter cried, "Go thou before me, for the decree of Allah may not be rejected." Accordingly they went up to the place where Ardashir sat, as he were the full moon at its fullest, and the old woman said to him, "See, O youth, who is present before thee! 'Tis the daughter of our King of the Age, Hayat al-Nufus: bethink thee of her rank and appreciate the honour she doth thee in coming to thee and rise out of respect for her and stand before her." The Prince sprang to his feet in an instant, and his eyes met her eyes, whereupon they both became as they were drunken without wine. Then the love of him and desire redoubled upon the Princess, and she opened her arms and he his, and they embraced; but love-longing and passion overcame them, and they swooned away and fell to the ground and lay a long while without sense. The old woman, fearing scandalous exposure, carried them both into the pavilion, and, sitting down at the door, said to the two waiting-women, "Seize the occasion to take your pleasure in the garden, for the Princess sleepeth." So they returned to their diversion. Presently

the lovers revived from their swoon and found themselves in the pavilion, whereat quoth the Prince, "Allah upon thee, O Princess of fair ones, is this vision or sleep-illusion?" Then the twain embraced and intoxicated themselves without wine, complaining each to other of the anguish of passion; and the Prince improvised these couplets:—

Sun riseth sheen from her brilliant brow, * And her cheek shows the rosiest after-glow:
And when both appear to the looker-on, * The skyline star ne'er for shame will show;
An the leven flash from those smiling lips, * Morn breaks and the rays dusk and gloom o'erthrow.
And when with her graceful shape she sways, * Droops leafiest Bán-tree[1] for envy low:
Me her sight suffices; naught crave I more: * Lord of Men and Morn, be her guard from foe!
The full moon borrows a part of her charms; * The sun would rival but fails his lowe.
Whence could Sol aspire to that bending grace? * Whence should Luna see such wit and such mind-gifts know?
Who shall blame me for being all love to her, * 'Twixt accord and discord aye doomed to woe:
'Tis she won my heart with those forms that bend, * What shall lover's heart from such charms defend?

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Thirty-second Night,

She said, It hath reached me, O auspicious King, that when the Prince had made an end of his verses, the Princess strained him to her bosom and kissed him on the mouth and between the eyes; whereupon his soul returned to him and he fell to complaining to her of that he had endured for stress of love and tyranny of longing and excess of transport and distraction and all he had suffered for the hardness of her heart. Hearing those words she kissed his hands and feet and bared her head,[2] where-

1 In dictionaries "Bán" (*Anglicè*, ben-tree) is the myrobalan which produces gum benzoin. It resembles the tamarisk. Mr. Lyall (p. 74, Translations of Ancient Arab Poetry, Williams and Norgate, 1885), calls it a species of Moringa, tall, with plentiful and intensely green foliage, used for comparisons on account of its straightness and graceful shape of its branches. The nut supplies a medicinal oil.

2 A sign of extreme familiarity: the glooms are the hands and the full moons are the eyes.

upon the gloom gathered and the full moons dawned therein. Then said she to him, "O my beloved and term of all my wishes, would the day of estrangement had never been. and Allah grant it may never return between us!" And they embraced and wept together, whilst she recited these couplets:—

O who shamest the Moon and the sunny glow: * Thou whose slaught'ring tyranny lays me low;
With the sword of a look thou hast shorn my heart, * How escape thy sword-glance fatal of blow?
Thus eke are thine eyebrows a bow that shot * My bosom with shafts of fiercest lowe:
From thy cheeks' rich crop cometh Paradise; * How, then, shall my heart the rich crop forego?
Thy graceful shape is a blooming branch, * And shall pluck the fruits who shall bear that bough.
Perforce thou drawest me, robst my sleep; * In thy love I strip me and shameless show[1]:
Allah lend thee the rays of most righteous light, * Draw the farthest near and a tryst bestow:
Then have ruth on the vitals thy love hath seared, * And the heart that flies to thy side the mo'e!

And when she ended her recitation, passion overcame her and she was distraught for love and wept copious tears, rain-like streaming down. This burnt the Prince's heart and he in turn became troubled and distracted for love of her. So he drew nearer to her and kissed her hands and wept with sore weeping and they ceased not from lover-reproaches and converse and versifying, until the call to mid-afternoon prayer (nor was there aught between them other than this), when they bethought them of parting and she said to him, "O light of mine eyes and core of my heart, the time of severance has come between us twain: when shall we meet again?" "By Allah," replied he (and indeed her words shot him as with shafts), "to mention of parting I am never fain!" Then she went forth of the pavilion, and he turned and saw her sighing sighs would melt the rock and weeping shower-like tears; whereupon he for love was sunken in the sea of desolation and improvised these couplets:—

O my heart's desire! grows my misery * From the stress of love, and what cure for me?
By thy face, like dawn when it lights the dark, * And thy hair whose hue beareth night-tide's blee,

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1 Arab. "Khal'a al-'izár": lit.=stripping off jaws or side-beard.

And thy form like the branch which in grace inclines * To Zephyr's[1] breath blowing fain and free,
By the glance of thine eyes like the fawn's soft gaze, * When she views pursuer of high degree,
And thy waist down borne by the weight of hips, * These so heavy and that lacking gravity,
By the wine of thy lip-dew, the sweetest of drink, * Fresh water and musk in its purity,
O gazelle of the tribe, ease my soul of grief, * And grant me thy phantom in sleep to see!

Now when she heard his verses in praise of her, she turned back to him and embracing him, with a heart on fire for the anguish of severance, fire which naught save kisses and embraces might quench, cried, "Sooth the byword saith, Patience is for a lover and not the lack thereof. There is no help for it but I contrive a means for our reunion." Then she farewelled him and fared forth, knowing not where she set her feet for stress of her love; nor did she stay her steps till she found herself in her own chamber. When she was gone, passion and love-longing redoubled upon the young Prince and the delight of sleep was forbidden him, and the Princess in her turn tasted not food and her patience failed and she sickened for desire. As soon as dawned the day, she sent for the nurse, who came and found her condition changed, and she cried, "Question me not of my case; for all I suffer is due to thy handiwork. Where is the beloved of my heart?" "O my lady, when did he leave thee? Hath he been absent from thee more than this night?" "Can I endure absence from him an hour? Come, find some means to bring us together speedily, for my soul is like to flee my body." "O my lady, have patience till I contrive thee some subtle device, whereof none shall be ware." "By the Great God, except thou bring him to me this very day, I will tell the King that thou hast corrupted me, and he will cut off thy head!" "I conjure thee, by Allah, have patience with me, for this is a dangerous matter!" And the nurse humbled herself to her, till she granted her three days' delay, saying, "O my nurse, the three days will be three years to me; and if the fourth day pass and thou bring him not, I will go about to slay thee." So the old woman left her and returned to her lodging, where she abode till the morning of the fourth day, when she summoned the tirewomen of the town and sought of them fine dyes and rouge for the painting of a virgin girl and adorning; and they brought her cosmetics of the best.

1 Arab. "Shimál" = the north wind.

Then she sent for the Prince and opening her chest, brought out a bundle containing a suit of woman's apparel, worth five thousand dinars, and a head-kerchief fringed with all manner gems. Then said she to him, "O my son, hast thou a mind to forgather with Hayat al-Nufus?" and he replied, "Yes." So she took a pair of tweezers and pulled out the hairs of his face and pencilled his eyes with Kohl.[1] Then she stripped him and painted him with Henna[2] from his nails to his shoulders and from his insteps to his thighs, and tattooed[3] him about the body, till he was like red roses upon alabaster slabs. After a little she washed him and dried him and bringing out a shift and a pair of petticoat-trousers made him put them on. Then she clad him in the royal suit aforesaid, and binding the kerchief about his head, veiled him and taught him how to walk, saying, "Advance thy left and draw back thy right." He did her bidding and forwent her as he were a Houri faring abroad from Paradise. Then said she to him, "Fortify thy heart, for thou art going to the King's palace, where there will without fail be guards and eunuchs at the gate; and if thou be startled at them and show doubt or dread, they will suspect thee and examine thee, and we shall both get into grievous trouble and haply lose our lives: where-

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1 An operation well described by Juvenal—

> Illa supercilium, modicâ fuligine tactum,
> Obliquâ producit acu, pingitque, trementes
> Attolens oculos.

Sonnini (Travels in Egypt, chapt. xvi.) justly remarks that this pencilling the angles of the eyes with Kohl, which the old Levant trade called *alquifoux* or *arquifoux*, makes them appear large and more oblong; and I have noted that the modern Egyptian (especially Coptic) eye, like that of the Sphinx and the old figures, looks in profile as if it were seen in full (Pilgrimage, i. 214).

2 The same traveller notes a singular property in the Henna-flower, that when smelt closely it exhales a "very powerful spermatic odour," hence it became a favourite with women as the tea-rose with us. He finds it on the nails of mummies and identifies it with the Kupros of the ancient Greeks (the moderns call it Kene or Kena) and the Βότρυς τῆς κύπρου *(Botrus cypri)* of Solomon's Song (i. 14). The Hebr. is "Copher," a well-known word which the A. V. translates by "a cluster of camphire (?) in the vineyards of En-gedi"; and a note on iv. 13 ineptly adds, "or cypress." The Revised Edit. amends it to "a cluster of henna-flowers." The Solomonic (?) description is very correct; the shrub affects vineyards, and about Bombay forms fine hedges which can be smelt from a distance.

3 Hardly the equivalent of the Arab. "Kataba" (which includes true tattooing with needles) and is applied to painting "patches" of blue or green colour, with sprigs and arabesques upon the arms and especially the breasts of women. "Kataba" would also be applied to striping the fingers with Henna, which becomes a shining black under a paste of honey, lime and sal-ammoniac. This "patching" is alluded to by Strabo and Galen (Lane, M.E. chapt. ii.); and we may note that savages and barbarians can leave nothing of beauty unadorned; they seem to hate a plain surface like the Hindu silversmith, whose art is shown only in chasing.

fore an thou feel thyself unable to this, tell me." He answered, "In very sooth this thing hath no terrors for me, so be of good cheer and keep thine eyes cool and clear." Then she went out preceding him till the twain came to the palace-gate, which was full of eunuchs. She turned and looked at him, as much as to say, "Art thou troubled or no?" and finding him all unchanged, went on. The chief eunuch glanced at the nurse and knew her; but, seeing a damsel following her, whose charms confounded the reason, he said in his mind, "As for the old woman, she is the nurse; but as for the girl who is with her, there is none in our land resembleth her in favour or approacheth her in fairness save the Princess Hayat al-Nufus, who is secluded and never goeth out. Would I knew how she came into the streets, and would Heaven I wot whether or no 'twas by leave of the King!" Then he rose to learn somewhat concerning her and well nigh thirty castratos followed him; which when the old woman saw, her reason fled for fear and she said, "Verily, we are Allah's and to Him we shall return! Without recourse we are dead folk this time."
——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Thirty-third Night,

She continued, It hath reached me, O auspicious King, that when the old nurse saw the head of the eunuchry and his assistants making for her she was in exceeding fear and cried, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily we are God's and unto Him we shall return; without recourse we be dead folk this time." When the head eunuch heard her speak thus, fear gat hold upon him, by reason of that which he knew of the Princess's violence and that her father was ruled by her, and he said to himself, "Belike the King hath commanded the nurse to carry his daughter forth upon some occasion of hers, whereof she would have none know; and if I oppose her, she will be wroth with me and will say:—This eunuch fellow stopped me that he might pry into my affairs. So she will do her best to kill me, and I have no call to meddle in this matter." So saying, he turned back, and with him the thirty assistants, who drove the people from the door of the palace: whereupon the nurse entered and saluted the eunuchs with her head, whilst all the thirty stood to do her honour and return her salam. She led in the Prince and he ceased not following her from door to door, and the Protector protected

them, so that they passed all the guards, till they came to the seventh door: it was that of the great pavilion, wherein was the King's throne, and it communicated with the chambers of his women and the saloons of the Harim, as well as with his daughter's pavilion. So the old woman halted and said, "Here we are, O my son, and glory be to Him who hath brought us thus far in safety! But, O my son, we cannot forgather with the Princess except by night; for night enveileth the fearful." He replied, "True, but what is to be done?" Quoth she, "Hide thee in this black hole," showing him behind the door a dark and deep cistern, with a cover thereto. So he entered the cistern, and she went away and left him there till ended day, when she returned and carried him into the palace, till they came to the door of Hayat al-Nufus's apartment. The old woman knocked and a little maid came out and said, "Who is at the door?" Said the nurse, "'Tis I," whereupon the maid returned and craved permission of her lady, who said, "Open to her and let her come in with any who may accompany her." So they entered, and the nurse, casting a glance around, perceived that the Princess had made ready the sitting-chamber and ranged the lamps in row and lighted candles of wax in chandeliers of gold and silver and spread the diwans and estrades with carpets and cushions. Moreover, she had set on trays of food and fruits and confections, and she had perfumed the place with musk and aloes-wood and ambergris. She was seated among the lamps and the tapers, and the light of her face outshone the lustre of them all. When she saw the old woman, she said to her, "O nurse, where is the beloved of my heart?" and the other replied, "O my lady, I cannot find him nor have mine eyes espied him; but I have brought thee his own sister; and here she is." Cried the Princess, "Art thou Jinn-mad? What need have I of his sister? Say me, an a man's head irk him, doth he bind up his hand?" The old woman answered, "No, by Allah, O my lady! But look on her, and if she pleases thee, let her be with thee." Then she uncovered the Prince's face, whereupon Hayat al-Nufus knew him, and running to him pressed him to her bosom, and he pressed her to his breast. Then they both fell down in a swoon and lay without sense a long while. The old woman sprinkled rose-water upon them till they came to themselves, when she kissed him on the mouth more than a thousand times and improvised these couplets:—

Sought me this heart's dear love at gloom of night; * I rose in honour
    till he sat forthright,

And said, "O aim of mine, O sole desire * In such night-visit hast of guards no fright?"
Replied he, "Yes, I fearèd much, but Love * Robbed me of all my wits and reft my sprite."
We clipt with kisses and awhile clung we * For here 'twas safe; nor feared we watchman wight:
Then rose we parting without doubtful deed * And shook out skirts where none a stain could sight.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Thirty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when her lover visited Hayat al-Nufus in her palace, the twain embraced and she improvised some happy couplets beseeming the occasion. And when she had ended her extempore lines she said, "Is it indeed true that I see thee in my abode and that thou art my cup-mate and my familiar?" Then passion grew on her and love was grievous to her, so that her reason well-nigh fled for joy and she improvised these couplets:—

With all my soul I'll ransom him who came to me in gloom * Of night, whilst I had waited long to see his figure loom;
And naught aroused me save his weeping voice of tender tone, * And whispered I, "Fair fall thy foot and welcome and well come!"
His cheek I kissed a thousand times, and yet a thousand more; * Then clipt and clung about his breast enveiled in darkling room.
And cried, "Now verily I've won the aim of every wish, * So praise and prayers to Allah for this grace now best become."
Then slept we even as we would the goodliest of nights * Till morning came to end our night and light up earth with bloom.

As soon as it was day, she made him enter a place in her apartment unknown to any, and he abode there till nightfall, when she brought him out and they sat in converse and carouse. Presently he said to her, "I wish to return to my own country and tell my father what hath passed between us, that he may equip his Wazir to demand thee in marriage of thy sire." She replied, "O my love, I fear, an thou return to thy country and kingdom, thou wilt be distracted from me and forget the love of me; or that thy father will not further thy wishes in this matter and I shall die. Meseems the better rede were that thou abide with me and in my hand-grasp, I looking on thy face, and thou on mine, till I devise some plan, whereby we

may escape together some night and flee to thy country; for I have cut off my hopes from my own people and I despair of them." He rejoined, "I hear and obey"; and they fell again to their carousal and conversing. He tarried with her thus for some time till, one night, the wine was pleasant to them and they lay not down nor did they sleep till break of day. Now it chanced that one of the Kings sent her father a present and amongst other things, a necklace of union jewels, nine-and-twenty grains, to whose price a King's treasures might not suffice. Quoth Abd al-Kadir, "This rivière beseemeth none but my daughter Hayat al-Nufus"; and turning to an eunuch, whose jaw-teeth the Princess had knocked out for reasons best known to herself,[1] he called to him and said, "Carry the necklace to thy lady and say to her:—One of the Kings hath sent thy father this as a present, and its price may not be paid with money; put it on thy neck." The slave took the necklace, saying in himself, "Allah Almighty make it the last thing she shall put on in this world, for that she deprived me of the benefit of my grinder-teeth!" and repairing to the Princess's apartment, found the door locked and the old woman asleep before the threshold. He shook her, and she awoke in affright and asked, "What dost thou want?" to which he answered, "The King hath sent me on an errand to his daughter." Quoth the nurse, "The key is not here, go away whilst I fetch it"; but quoth he, "I cannot go back to the King without having done his commandment." So she went away, as if to fetch the key; but fear overtook her and she sought safety in flight. The eunuch awaited her awhile; then, finding she did not return, he feared that the King would be angry at his delay; so he rattled at the door and shook it, whereupon the bolt gave way and the leaf opened. He entered and passed on, till he came to the seventh door, and walking in to the Princess's chamber found the place splendidly furnished and saw candles and flagons there. At this spectacle he marvelled, and going close up to the bed, which was curtained by a hanging of silk, embroidered with a net-work

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1 A violent temper, accompanied with *voies de fait* and personal violence, is by no means rare amongst Eastern princesses; and terrible tales are told in Persia concerning the daughters of Fath Ali Shah. Few men and no woman can resist the temptations of absolute command. The daughter of a certain Dictator all-powerful in the Argentine Republic was once seen on horseback with a white bridle of peculiar leather; it was made of the skin of a man who had boasted of her favours. The slave-girls suffer first from these masterful young persons and then it is the turn of the eunuchry.

of jewels, drew back the curtain from before the Princess and saw her sleeping with her arms about the neck of a young man handsomer than herself; whereat he magnified Allah Almighty, who had created such a youth of vile water, and said, "How goodly be this fashion for one who hateth men! How came she by this fellow? Methinks 'twas on his account that she knocked out my back teeth!" Then he drew the curtain and made for the door; but the King's daughter awoke in affright and seeing the eunuch, whose name was Káfúr, called to him. He made her no answer: so she came down from the bed on the estrade; and catching hold of his skirt laid it on her head and kissed his feet, saying, Veil what Allah veileth!" Quoth he, "May Allah not veil thee nor him who would veil thee! Thou didst knock out my grinders and saidst to me:—Let none make mention to me aught of men and their ways!" So saying, he disengaged himself from her grasp and, running out, locked the door on them and set another eunuch to guard it. Then he went in to the King who said to him "Hast thou given the necklace to Hayat al-Nufus?" The eunuch replied, "By Allah, thou deservest altogether a better fate"; and the King asked, "What hath happened? Tell me quickly"; whereto he answered, "I will not tell thee, save in private and between our eyes"; but the King retorted, saying "Tell me at once and in public." Cried the eunuch, "Then grant me immunity." So the King threw him the kerchief of immunity and he said, "O King, I went in to the Princess Hayat al-Nufus and found her asleep in a carpeted chamber and on her bosom was a young man. So I locked the door upon the two and came back to thee." When the King heard these words he started up and taking a sword in his hand, cried out to the Rais of the eunuchs, saying, "Take thy lads and go to the Princess's chamber and bring me her and him who is with her as they twain lie on the bed; but cover them both up."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Thirty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when the King commanded the head eunuch to take his lads and to fetch and set before him Hayat al-Nufus and him who was with her, the chief and his men entered the Princess's apartment where he found her standing up, dissolved in railing tears, and the Prince by her side; so he said to them, "Lie down on the bed, as thou wast and let him do likewise." The King's daughter

feared for her lover[1] and said to him, "This is no time for resistance." So they both lay down and the eunuchs covered them up and carried the twain into the King's presence. Thereupon Abd al-Kadir pulled off the coverings and the Princess sprang to her feet. He looked at her and would have smitten her neck: but the Prince threw himself on the father's breast, saying, "The fault was not hers but mine only; kill me before thou killest her." The King made at him, to cut him down, but Hayat al-Nufus cast herself on her father and said, "Kill me not him; for he is the son of a great King, lord of all the land in its length and breadth." When the King heard this, he turned to the Chief Wazir, who was a gathering-place of all that is evil, and said to him, "What sayst thou of this matter, O Minister?" Quoth his Wazir, "What I say is that all who find themselves in such case as this have need of lying, and there is nothing for it but to cut off both their heads, after torturing them with all manner of tortures." Hereupon the King called his sworder of vengeance, who came with his lads, and said to him, "Take this gallows' bird and strike off his head and after do the like with this harlot and burn their bodies, and consult me not about them a second time." So the headsman put his hand to her back, to take her; but the King cried out at him and cast at him somewhat he hent in hand, which had well-nigh killed him, saying, "O dog, how durst thou show ruth to those with whom I am wroth? Put thy hand to her hair and drag her along by it, so that she may fall on her face." Accordingly he haled her by her hair, and the Prince in like manner, to the place oi blood, where he tore off a piece of his skirt and therewith bound the Prince's eyes, putting the Princess last, in the hope that some one would intercede for her. Then, having made ready the Prince, he swung his sharp sword three times (whilst all the troops wept and prayed Allah to send them deliverance by some intercessor), and raised his hand to cut off Ardashir's head, when, behold, there arose a cloud of dust that spread and flew till it veiled the view. Now the cause thereof was that when the young Prince had delayed beyond measure, the King, his sire, had levied a mighty host and had marched with it in person to get tidings of his son. Such was his case; but as regards King Abd al-Kadir, when he saw this, he said, "O wights, what is the meaning of yonder dust that dimmeth sights?" The Grand Wazir sprang up and went out to reconnoitre, and found

1 A neat touch; she was too thorough-bred to care for herself first.

behind the cloud men like locusts, of whom no count could be made nor aught avail of aid, filling the hills and plains and valleys. So he returned with the report to the King, who said to him, "Go down and learn for us what may be this host and the cause of its marching upon our country. Ask also of their commander and salute him for me and enquire the reason of his coming. An he come in quest of aught, we will aid him, and if he have a blood-feud with one of the Kings, we will ride with him; or, if he desire a gift, we will handsel him; for this is indeed a numerous host and a power uttermost, and we fear for our land from its mischief." So the Minister went forth and walked among the tents and troopers and body-guards, and ceased not faring on from the first of the day till near sundown, when he came to the warders with gilded swords in tents star-studded. Passing these, he made his way through Emirs and Wazirs and Nabobs and Chamberlains, to the pavilion of the Sultan, and found him a mighty King. When the King's officers saw him, they cried out to him, saying, "Kiss ground! Kiss ground[1]!" He did so and would have risen, but they cried out to him a second and a third time. So he kissed the earth again and again and raised his head and would have stood up, but fell down at full length for excess of awe. When at last he was set between the hands of the King he said to him, "Allah prolong thy days and increase thy sovranty and exalt thy rank, O thou auspicious King! And furthermore, of a truth, King Abd al-Kadir saluteth thee and kisseth earth before thee and asketh on what weighty business thou art come. An thou seek to avenge thee for blood on any King, he will take horse in thy service; or, an thou come in quest of aught wherein it is in his power to help thee, he standeth up at thy service on account thereof." So Ardashir's father replied to the Wazir, saying, "O messenger, return to thy lord and tell him that the most mighty King Sayf al-A'azam Shah, Lord of Shiraz, had a son who hath been long absent from him, and news of him have not come and all traces of him have been cut off. An he be in this city, he will take him and depart from you; but, if aught have befallen him or any mischief have ensued to him from you, his father will lay waste your land and make spoil of your goods and slay your men and seize your women. Return, therefore, to thy lord in haste and tell him this, ere evil befall him." Answered the Minister, "To hear is to obey!" and turned to go away, when the Chamberlains cried out to him, saying, "Kiss ground! Kiss

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1 Here the ground or earth is really kissed.

ground!" So he kissed ground a score of times and rose not till his life-breath was in his nostrils.[1] Then he left the King's high court and returned to the city, full of anxious thought concerning the affair of this King and the multitude of his troops; and going in to King Abd al-Kadir, pale with fear, and trembling in his side-muscles, acquainted him with that had befallen him. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that the Wazir returned from the court of the Great King, pale with fear and with side-muscles quivering for dread exceeding; and acquainted his lord with that had befallen him. Hereat disquietude and terror for himself and for his people laid hold upon him, and he said to the Minister, "O Wazir, and who is this King's son?" Replied the other, "'Tis even he whom thou badest put to death, but praised be Allah who hastened not his slaughter! Else had his father wasted our lands and spoiled our goods." Quoth the King, "See now thy corrupt judgment, in that thou didst counsel us to slay him! Where is the young man, the son of yonder magnanimous King?" And quoth the Wazir, "O mighty King, thou didst command him to be put to death." When the King heard this, he was clean distraught and cried out from his heart's core and in-most of head, saying, "Woe to you! Fetch me the Headsman forthright, lest death fall on him!" So they fetched the Sworder and he said, "O King of the Age, I have smitten off his head even as thou badest me." Cried Abd al-Kadir, "O dog, an this be true, I will assuredly send thee after him." The Headsman replied, "O King, thou didst command me to slay him without consulting thee a second time." Said the King, "I was in my wrath; but speak the truth, ere thou lose thy life"; and said the Sworder, "O King, he is yet in the chains of life." And at this Abd al-Kadir rejoiced and his heart was set at rest; then he called for Ardashir, and when he came, he stood up to receive him and kissed his mouth, saying, "O my son, I ask pardon of Allah Almighty for the wrong I have done thee, and say thou not aught that may lower my credit with thy sire, the Great King." The Prince asked, "O King of the Age, and where is my father?" and the other answered, "He

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1 Corresponding with our phrase, "His heart was in his mouth."

is come hither on thine account." Thereupon quoth Ardashir, "By thy worship, I will not stir from before thee till I have cleared my honour and the honour of thy daughter from that which thou laidest to our charge; for she is a pure virgin. Send for the midwives and let them examine her before thee. An they find her virginity gone, I give thee leave to shed my blood; and if they find her a clean maid, her innocence of dishonour and mine also will be made manifest." So he summoned the midwives, who examined the Princess and found her a pure virgin and so told the King, seeking largesse of him. He gave them what they sought, putting off his royal robes to bestow on them, and in like manner he was bountiful to all who were in the Harim. And they brought forth the scent-cups and perfumed all the Lords of estate and Grandees; and not one but rejoiced with exceeding joy. Then the King threw his arms about Ardashir's neck and entreated him with all worship and honour, bidding his chief eunuchs bear him to the bath. When he came out, he cast over his shoulders a costly robe and crowned him with a coronet of jewels; he also girt him with a girdle of silk, purfled with red gold and set with pearls and gems, and mounted him on one of his noblest mares, with selle and trappings of gold inlaid with pearls and jewels. Then he bade his Grandees and Captains mount on his service and escort him to his father's presence; and charged him to tell his sire that King Abd al-Kadir was at his disposal, hearkening to and obeying him in whatso he should bid or forbid. "I will not fail of this," answered Ardashir, and farewelling him, repaired to his father who, at sight of him, was transported for delight and springing up, advanced to meet him and embraced him, whilst joy and gladness spread among all the host of the Great King. Then came the Wazirs and Chamberlains and Captains and guards and kissed ground before the Prince and rejoiced in his coming: and it was a great day with them for enjoyment, for the King's son gave leave to those of King Abd al-Kadir's officers who had accompanied him and others of the townsfolk to view the ordinance of his father's host, without let or stay, so they might know the multitude of the Great King's troops and the might of his empire. And all who had seen him selling stuffs in the linen-drapers' bazar marvelled how his soul could have consented thereto, considering the nobility of his spirit and the loftiness of his dignity; but it was his love and inclination to the King's daughter that to this had constrained him. Meanwhile, news of the multitude of her lover's troops came to Hayat al-Nufus,

who was still jailed by her sire's commandment, till they knew what he should order respecting her, whether pardon and release or death and burning; and she looked down from the terrace-roof of the palace and, turning towards the mountains, saw even these covered with armed men. When she beheld all those warriors and knew that they were the army of Ardashir's father, she feared lest he should be diverted from her by his sire and forget her and depart from her, whereupon her father would slay her. So she called a handmaid that was with her in her apartment by way of service, and said to her, "Go to Ardashir, son of the Great King, and fear not. When thou comest in to his presence, kiss the ground before him and tell him what thou art and say to him:—My lady saluteth thee and would have thee to know that she is a prisoner in her father's palace, awaiting his sentence, whether he minded to pardon her or put her to death, and she beseecheth thee not to forget her or forsake her; for to-day thou art all-powerful; and, in whatso thou commandest, no man dare cross thee. Wherefore, an it seem good to thee to rescue her from her sire and take her with thee, it were of thy bounty, for indeed she endureth all these trials for thy sake. But, an this seem not good to thee, for that thy desire of her is at an end, still speak to thy sire, so haply he may intercede for her with her father and he depart not, till he have made him set her free and taken surety from and made covenant with him, that he will not go about to put her to death nor work her aught of harm. This is her last word to thee, may Allah not desolate her of thee, and so The Peace[1]!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Thirty-seventh Night,

She continued, It hath reached me, O auspicious King, that the bondmaid sent by Hayat al-Nufus made her way to Ardashir and delivered him her lady's message, which when he heard, he wept with sore weeping and said to her, "Know that Hayat al-Nufus is my mistress and that I am her slave and the captive of her love. I have not forgotten what was between us nor the bitterness of the parting day; so do thou say to her, after thou hast kissed her feet, that I will speak with my father of her, and he shall send his

1 Very artful is the contrast of the love-lorn Princess's humility with her furious behaviour in the pride of her purity, while she was yet a virginette and fancy free.

Wazir, who sought her aforetime in marriage for me, to demand her hand once more of her sire, for he dare not refuse. So, if he send to her to consult her, let her make no opposition; for I will not return to my country without her." Then the handmaid returned to Hayat al-Nufus; and, kissing her hands, delivered to her the message, which when she heard she wept for very joy and returned thanks to Almighty Allah. Such was her case; but as regards Ardashir, he was alone with his father that night, and the Great King questioned him of his case, whereupon he told him all that had befallen him, first and last. Then quoth the King, "What wilt thou have me do for thee, O my son? An thou desire Abd al-Kadir's ruin, I will lay waste his lands and spoil his hoards and dishonour his house." Replied Ardashir, "I do not desire that, O my father, for he hath done nothing to me deserving thereof; but I wish for union with her; wherefore I beseech thee of thy favour to make ready a present for her father (but let it be a magnificent gift!), and send it to him by thy Minister, the man of just judgment." Quoth the King, "I hear and consent"; and sending for the treasures he had laid up from time past, brought out all manner precious things and showed them to his son, who was pleased with them. Then he called his Wazir and bade him bear the present with him[1] to King Abd al-Kadir and demand his daughter in marriage for Ardashir, saying, "Accept the present and return him a reply." Now from the time of Ardashir's departure, King Abd al-Kadir had been troubled and ceased not to be heavy at heart, fearing the laying waste of his reign and the spoiling of his realm; when behold, the Wazir came in to him and saluting him kissed ground before him. He rose up standing and received him with honour; but the Minister made haste to fall at his feet and kissing them cried, "Pardon, O King of the Age! The like of thee should not rise to the like of me, for I am the least of servants' slaves. Know, O King, that Prince Ardashir hath acquainted his father with some of the favours and kindnesses thou hast done him, wherefore he thanketh thee and sendeth thee in company of thy servant who standeth before thee, a present, saluting thee and wishing thee especial blessings and prosperities." Abd al-Kadir could not believe what he heard of the excess of his fear, till the Wazir laid the present before him, when he saw it to be such gift as no money could purchase nor could one of the Kings of the earth avail to the like thereof; wherefore he was belittled in his

1 Arab. "Suhbat-hu" lit.=in company with him, a popular idiom in Egypt and Syria. It often occurs in the Bres. Edit.

own eyes, and springing to his feet praised Almighty Allah and glorified Him and thanked the Prince. Then said the Minister to him, "O noble King, give ear to my word and know that the Great King sendeth to thee, desiring thine alliance, and I come to thee seeking and craving the hand of thy daughter, the chaste dame and treasured gem Hayat al-Nufus, in wedlock for his son Ardashir, wherefore, if thou consent to this proposal and accept of him, do thou agree with me for her marriage-portion." Abd al-Kadir hearing these words replied, "I hear and obey. For my part, I make no objection, and nothing can be more pleasurable to me; but the girl is of full age and reason, and her affair is in her own hand. So be assured that I will refer it to her and she shall choose for herself." Then he turned to the chief eunuch and bade him go and acquaint the Princess with the event. So he repaired to the Harim, and kissing the Princess's hands, acquainted her with the Great King's offer adding, "What sayest thou in answer?" "I hear and I obey," replied she.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Thirty-eighth Night,

She pursued, It hath reached me, O auspicious King, that the chief eunuch of the Harim having informed the Princess how she had been demanded in marriage by the Great King, and having heard her reply, "I hear and I obey," returned therewith to the King and gave him this answer, whereat he rejoiced with exceeding joy and calling for a costly robe of honour, threw it over the Wazir's shoulders. Furthermore, he ordered him ten thousand dinars and bade him carry the answer to the Great King and crave leave for him to pay him a visit. "Hearing and obeying," answered the Minister; and, returning to his master, delivered him the reply and Abd al-Kadir's message, and repeated all their talk, whereat he rejoiced greatly and Ardashir was transported for delight and his breast broadened and he was a most happy man. King Sayf al-A'azam also gave King Abd al-Kadir leave to come forth to visit him; so on the morrow he took horse and rode to the camp of the Great King, who came to meet him and saluting him, seated him in the place of honour, and gave him welcome; and they two sat whilst Ardashir stood before them. Then arose an orator of the King Abd al-Kadir's court and pronounced an eloquent discourse, giving the Prince joy of the attainment of his desire and of his marriage with the Princess, a Queen among

King's daughters. When he sat down, the Great King caused bring a chest full of pearls and gems, together with fifty thousand dinars, and said to King Abd al-Kadir, "I am my son's deputy in all that concerneth this matter." So Abd al-Kadir acknowledged receipt of the marriage-portion, and amongst the rest fifty thousand dinars for the nuptial festivities; after which they fetched the Kazis and the witnesses, who wrote out the contract of marriage between the Prince and Princess, and it was a notable day, wherein all lovers made merry and all haters and enviers were mortified. They spread the marriage-feasts and banquets, and lastly Ardashir went in unto the Princess and found her a jewel which had been hidden, an union pearl unthridden and a filly that none but he had ridden, so he notified this to his sire. Then King Sayf al-A'azam asked his son, "Hast thou any wish thou wouldst have fulfilled ere we depart?" and he answered, "Yes, O King, know that I would fain take my wreak of the Wazir who entreated us on evil wise and the eunuch who forged a lie against us." So the King sent forthright to Abd al-Kadir, demanding of him the Minister and the castrato, whereupon he despatched them both to him and he commanded to hang them over the city gate. After this, they abode a little while and then sought of Abd al-Kadir leave for his daughter to equip her for departure. So he equipped her and mounted her in a Takhtrawán, a travelling litter of red gold, inlaid with pearls and gems and drawn by noble steeds. She carried with her all her waiting-women and eunuchs, as well as the nurse, who had returned, after her flight, and resumed her office. Then King Sayf al-A'azam and his son mounted and Abd al-Kadir mounted also with all the lords of his land, to take leave of his son-in-law and daughter; and it was a day to be reckoned of the goodliest of days. After they had gone some distance, the Great King conjured Abd al-Kadir to turn back; so he farewelled him and his son, after he had strained him to his breast and kissed him between the eyes, and thanked him for his grace and favours and commended his daughter to his care. Then he went in to the Princess and embraced her; and she kissed his hands and they wept in the standing-place of parting. After this he returned to his capital and Ardashir and his company fared on, till they reached Shiraz, where they celebrated the marriage-festivities anew. And they abode in all comfort and solace and joyance of life, till there came to them the Destroyer of delights and Severer of societies; the Depopulator of palaces and the Garnerer of graveyards. And men also relate the tale of

JULNAR THE SEA-BORN AND HER SON KING BADR BASIM OF PERSIA.

There was once in days of yore and in ages and times long gone before, in Ajam-land, a King Shahrimán[1] hight, whose abiding-place was Khorásán. He owned an hundred concubines, but by none of them had he been blessed with boon of child, male or female, all the days of his life. One day among the days, he bethought him of this and fell lamenting for that the most part of his existence was passed and he had not been vouchsafed a son to inherit the kingdom after him, even as he had inherited it from his fathers and forbears; by reason whereof there betided him sore cark and care and chagrin exceeding. As he sat thus, one of his Mamelukes came in to him and said, "O my lord, at the door is a slave-girl with her merchant, and fairer than she eye hath never seen." Quoth the King, "Hither to me with merchant and maid!" and both came in to him. Now when Shahriman beheld the girl he saw that she was like a Rudaynian lance,[2] and she was wrapt in a veil of gold-purfled silk. The merchant uncovered her face, whereupon the place was illumined by her beauty, and her seven tresses hung down to her anklets like horses' tails. She had Nature-kohl'd eyes, heavy hips and thighs, and waist of slenderest guise: her sight healed all maladies, and quenched the fire of sighs, for she was even as the poet cries:—

I love her madly for she is perfect fair, * Complete in gravity and gracious way;
Nor overtall nor overshort, the while * Too full for trousers are those hips that sway:
Her shape is midmost 'twixt o'er small and tall; * Nor long to blame nor little to gainsay:
O'erfall her anklets tresses black as night * Yet in her face resplends eternal day.

The King, seeing her, marvelled at her beauty and loveliness, her symmetry and perfect grace, and said to the merchant, "O Shaykh, how much for this maiden?" Replied the merchant,

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1 In the Mac. Edit. "Shahzamán," a corruption of Sháh Zamán = King of the Age. (See vol. i. 2.)

2 For a note on this subject see vol. i. night xxxiv.

"O my lord, I bought her for two thousand dinars of the merchant who owned her before myself, since when I have travelled with her three years, and she hath cost me, up to the time of my coming hither, other three thousand gold pieces; but she is a gift from me to thee." The King robed him with a splendid robe of honour and ordered him ten thousand ducats, whereupon he kissed his hands, thanking him for his bounty and beneficence, and went his ways. Then the King committed the damsel to the tire-women, saying, "Amend ye the case of this maiden[1] and adorn her and furnish her a bower and set her therein." And he bade his chamberlains carry her everything she needed and shut all the doors upon her. Now his capital wherein he dwelt was called the White City, and was seated on the sea-shore; so they lodged her in a chamber whose latticed casements overlooked the main.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that the King, after taking the maiden, committed her to the tire-women, bidding them amend her case and set her in a bower, and ordered his chamberlains to shut all the doors upon her when they had lodged her in a chamber whose latticed casements overlooked the main. Then Shahriman went in to her, but she spake not to him neither took any note of him.[2] Quoth he, "'Twould seem she hath been with folk who have not taught her manners." Then he looked at the damsel and saw her surpassing beauty and loveliness and symmetry and perfect grace, with a face like the rondure of the moon at its full or the sun shining in the sheeny sky. So he marvelled at her charms of favour and figure and he praised Allah the Creator (magnified be His might!), after which he walked up to her and sat him down by her side; then he pressed her to his bosom, and seating her on his thighs, sucked the dew of her lips, which he found sweeter than honey. Presently he called for trays spread with richest viands of all kinds and ate and fed her by mouthfuls till she had enough; yet she spoke not one word. The

1 *i.e.* bathe her and apply cosmetics to remove all traces of travel.

2 These pretentious and curious displays of coquetry are not uncommon in handsome slave-girls when newly bought; and it is a kind of pundonor to humour them. They may also refuse their favours, and a master who took possession of their persons by brute force would be blamed by his friends, men and women. Even the most despotic of despots, Fath Ali Shah of Persia, put up with refusals from his slave-girls, and did not, as would the mean-minded, marry them to the grooms or cooks of the palace.

King began to talk to her and asked her of her name; but she abode still silent and uttered not a syllable nor made him any answer, neither ceased to hang down her head groundwards; and it was but the excess of her beauty and loveliness and the amorous grace that saved her from the royal wrath. Quoth he to himself, "Glory be to God, the Creator of this girl! How charming she is, save that she speaketh not! But perfection belongeth only to Allah the Most High." And he asked the slave-girls whether she had spoken, and they said, "From the time of her coming until now she hath not uttered a word nor have we heard her address us." Then he summoned some of his women and concubines, and bade them sing to her and make merry with her, so haply she might speak. Accordingly they played before her all manner instruments of music and sports and what not, and sang, till the whole company was moved to mirth, except the damsel, who looked at them in silence, but neither laughed nor spake. The King's breast was straitened; thereupon he dismissed the women and abode alone with that damsel: after which he doffed his clothes and disrobing her with his own hand, looked upon her body and saw it as it were a silvern ingot, so he loved her with exceeding love and falling upon her, took her virginity, and found her a pure virgin; whereat he rejoiced with excessive joy and said in himself, "By Allah, 'tis a wonder that a girl so fair of form and face should have been left by the merchants a clean maid as she is[1]!" Then he devoted himself altogether to her, heeding none other and forsaking all his concubines and favourites, and tarried with her a whole year as it were a single day. Still she spoke not till one morning he said to her (and indeed the love of her and longing waxed upon him), "O desire of souls; verily passion for thee is great with me, and I have forsaken for thy sake all my slave-girls and concubines and women and favourites and I have made thee my portion of the world and had patience with thee a whole year; and now I beseech Almighty Allah, of His favour, to soften thy heart to me, so thou mayst speak to me. Or, an thou be dumb, tell me by a sign, that I may give up hope of thy speech. I pray the Lord (extolled be He!) to vouchsafe me by thee a son-child, who shall inherit the kingdom after me; for I am old and lone and have none to be my heir. Wherefore, Allah upon thee, an thou love me, return me a reply." The damsel bowed her head

1 Such continence is rarely shown by the young Jallabs or slave-traders; when older they learn how much money is lost with the chattel's virginity.

awhile in thought, and presently raising it, smiled in his face; whereat it seemed to him as if lightning filled the chamber. Then she said, "O magnanimous liege lord, and valorous lion, Allah hath answered thy prayer, for I am with child by thee and the time of my delivery is near at hand, though I know not if the unborn babe be male or female.[1] But, had I not conceived by thee, I had not spoken to thee one word." When the King heard her speech, his face shone with joy and gladness and he kissed her head and hands for excess of delight, saying, "Alhamdolillah—laud to Lord!—who hath vouchsafed me the things I desired! first, thy speech; and secondly, thy tidings that thou art with child by me." Then he rose up and went forth from her and seating himself on the throne of his kingship, in an ecstacy of happiness, bade his Wazir distribute to the poor and needy and widows and others an hundred thousand dinars by way of thank-offering to Allah Most High and alms on his own account. The Minister did as bidden by the King who, returning to the damsel, sat with her and embraced and pressed her to his breast, saying, "O my lady, my queen, whose slave I am, prithee what was the cause of this thy silence? Thou hast been with me a whole year night and day, waking and sleeping, yet hast not spoken to me till this day." She replied, "Hearken, O King of the Age, and know that I am a wretched exile, broken-hearted and far-parted from my mother and my family and my brother." When the king heard her words he knew her desire and said, "As for thy saying that thou art wretched, there is for such speech no ground, inasmuch as my kingdom and good and all I possess are at thy service and I also am become thy bondman; but as for thy saying:—I am parted from my mother and brother and family, tell me where they are and I will send and fetch them to thee." Thereupon she answered, "Know, then, O auspicious King, that I am called Julnár[2] the Sea-born and that my father was of the Kings of the Main. He died and left us his reign, but while we were yet unsettled, behold, one of the other Kings arose against us and took the realm from our hands. I have a brother called Sálih, and my mother also is a woman of the sea; but I fell out with my brother "The Pious," and swore that I would throw myself into

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1 Midwives in the East, as in the less civilised parts of the West, have many nostrums for divining the sex of the unborn child.

2 Arabic (which has no written "g" from Pers. Gulnár (Gul-i-anár) pomegranate-flower, the "Gulnare" of Byron who learnt his Orientalism, at the Mekhitarist (Armenian) Convent, Venice.

the hands of a man of the folk of the land. So I came forth of the sea and sat down on the edge of an island in the moonshine,[1] where a passer-by found me and, carrying me to his house, besought me of love-liesse; but I smote him on the head so that he all but died; whereupon he carried me forth and sold me to the merchant from whom thou hadst me, and this was a good man and a virtuous; pious, loyal and generous. Were it not that thy heart loved me and that thou promotedest me over all thy concubines, I had not remained with thee a single hour, but had cast myself from this window into the sea, and gone to my mother and family; but I was ashamed to fare themwards, being with child by thee; for they would have deemed evilly of me and would not have credited me, even although I swore to them, an I told them that a King had bought me with his gold and made me his portion of the world and preferred me over all his wives and everything that his right hand possessed. This, then, is my story and—the Peace!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fortieth Night,

She resumed, It hath reached me, O auspicious King, that when Julnar[2] the Sea-born, answering the question of King Shahriman, told him her past from first to last, the King thanked her and kissed her between the eyes, saying, "By Allah, O my lady and light of mine eyes, I cannot bear to be parted from thee one hour; and given thou leave me, I shall die forthright. What then is to be done?" Replied she, "O my lord, the time of my delivery is at hand and my family needs must be present, that they may tend me; for the women of the land know not the manner of child-bearing of the women of the sea, nor do the daughters of the ocean know the manner of the daughters of the earth; and when my people come, I shall be reconciled to them and they will be reconciled to me." Quoth the King, "How do the people of the sea walk therein, without being wetted?" and quoth she, "O

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1 Arab. "Fí al-Kamar," which Lane renders "in the moonlight." It seems to me that the allusion is to the Comorin Islands; but the sequel speaks simply of an island.

2 The Mac. Edit. misprints Julnár as Julnáz (so the Bul. Edit., ii. 233), and Lane's Jullanár is an Egyptian vulgarism. He is right in suspecting the "White City" to be imaginary; but its sea has no apparent connection with the Caspian. The mermen and mermaids appear to him to be of an inferior order of the Jinn, termed Al-Ghawwásah, the Divers, who fly through air and are made of fire which at times issues from their mouths.

King of the Age, we walk in the waters with our eyes open, as do ye on the ground, by the blessing of the names graven upon the seal-ring of Solomon David-son (upon whom be the Peace!). But, O King, when my kith and kin come, I will tell them how thou boughtest me with thy gold, and hast entreated me with kindness and benevolence. It behoveth that thou confirm my words to them and that they witness thine estate with their own eyes and they learn that thou art a King, son of a King." He rejoined, "O my lady, do what seemeth good to thee and what pleaseth thee; and I will consent to thee in all thou wouldest do." The damsel continued, "Yes, we walk in the sea and see what is therein and behold the sun, moon, stars and sky, as it were on the surface of earth; and this irketh us naught. Know also that there be many peoples in the main and various forms and creatures of all kinds that are on the land, and that all that is on the land compared with that which is in the main is but a very small matter." And the King marvelled at her words. Then she pulled out from her bosom two bits of Comorin lign-aloes and kindling fire in a chafing-dish, chose somewhat of them and threw it in, then she whistled a loud whistle and spake words none understood. Thereupon arose a great smoke and she said to the King, who was looking on, "O my lord, arise and hide thyself in a closet, that I may show thee my brother and mother and family, whilst they see thee not; for I design to bring them hither, and thou shalt presently espy a wondrous thing and shalt marvel at the several creatures and strange shapes which Almighty Allah hath created." So he arose without stay or delay and entering a closet, fell a-watching what she should do. She continued her fumigations and conjurations till the sea foamed and frothed turbid, and there arose from it a handsome young man of a bright favour, as he were the moon at its full, with brow flower-white, cheeks of ruddy light, and teeth like the marguerite. He was the likest of all creatures to his sister and the tongue of the case spoke in his praise these two couplets:—

The full moon groweth perfect once a month * But thy face each day we see perfectèd.
And the full moon dwelleth in single sign, * But to thee all hearts be a dwelling stead.

After him there came forth of the sea an ancient dame with hair speckled grey, and five maidens, as they were moons, bearing a likeness to the damsel hight Julnar. The King looked upon them as they all walked upon the face of the water, till they drew near

the window and saw Julnar, whereupon they knew her and went in to her. She rose to them and met them with joy and gladness, and they embraced her and wept with sore weeping. Then said they to her, "O Julnar, how couldst thou leave us four years, and we unknowing of thine abiding place? By Allah, the world hath been straitened upon us for stress of severance from thee, and we have had no delight for food or drink; no, not for one day, but have wept with sore weeping night and day for the excess of our longing after thee!" Then she fell to kissing the hands of the youth, her brother, and her mother and cousins, and they sat with her awhile, questioning her of her case and of what had betided her, as well as of her present estate. "Know," replied she, "that when I left you, I issued from the sea and sat down on the shore of an island, where a man found me and sold me to a merchant, who brought me to this city and sold me for ten thousand dinars to the King of the country, who entreated me with honour and forsook all his concubines and women and favourites for my sake, and was distracted by me from all he had and all that was in his city." Quoth her brother, "Praised be Allah, who hath reunited us with thee! But now, O my sister, 'tis my purpose that thou arise and go with us to our country and people." When the King heard these words, his wits fled him for fear lest the damsel accept her brother's words and he himself avail not to stay her, albeit he loved her passionately, and he became distracted with fear of losing her. But Julnar answered, "By Allah, O my brother, the mortal who bought me is lord of this city, and he is a mighty King and a wise man, good and generous with extreme generosity. Moreover, he is a personage of great worth and wealth, and hath neither son nor daughter. He hath entreated me with honour and done me all manner of favour and kindness; nor from the day of his buying me to this time have I heard from him an ill word to hurt my heart; but he hath never ceased to use me courteously; doing nothing save with my counsel, and I am in the best of case with him and in the perfection of fair fortune. Furthermore, were I to leave him, he would perish; for he cannot endure to be parted from me an hour; and if I left him, I also should die, for the excess of the love I bear him, by reason of his great goodness to me during the time of my sojourn with him; for were my father alive, my estate with him would not be like my estate with this great and glorious and puissant potentate. And verily, ye see me with child by him, and praise be to Allah, Who hath made me a daughter of the Kings of the sea, and my husband the mightiest of the Kings of the land, and Allah, in very sooth, He hath

compensated me for whatso I lost.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Forty-first Night,

She said, It hath reached me, O auspicious King, that Julnar the Sea-born told her brother all her tale, adding, "Allah hath not cut me off, but hath compensated me for whatso I lost. Now this King hath no issue, male or female, so I pray the Almighty to vouchsafe me a son who shall inherit of this mighty sovran that which the Lord hath bestowed upon him of lands and palaces and possessions." Now when her brother and the daughters of her uncle heard this her speech, their eyes were cooled thereby, and they said, "O Julnar, thou knowest thy value with us, and thou wottest the affection we bear thee, and thou art certified that thou art to us the dearest of all creatures, and thou art assured that we seek but ease for thee, without travail or trouble. Wherefore, an thou be in unease, arise and go with us to our land and our folk; but an thou be at thine ease here, in honour and happiness, this is our wish and our will; for we desire naught save thy welfare in any case.[1]" Quoth she, "By Allah, I am here in the utmost ease and solace and honour and grace!" When the King heard what she said he joyed with a heart set at rest, and thanked her silently for this; the love of her redoubled on him and entered his heart-core and he knew that she loved him as he loved her and that she desired to abide with him, that she might see his child by her. Then Julnar bade her women lay the tables and set on all sorts of viands, which had been cooked in kitchen under her own eyes, and fruits and sweatmeats, whereof she ate, she and her kinsfolk. But presently they said to her, "O Julnar, thy lord is a stranger to us, and we have entered his house without his leave or weeting. Thou hast extolled to us his excellence and eke thou hast set before us of his victual, whereof we have eaten; yet have we not companied with him nor seen him, neither hath he seen us nor come to our presence and eaten with us, so there might be between us bread and salt." And they all left eating and were wroth with her, and fire issued from their mouths as from cressets; which when the King saw, his wits fled for excess of fear of them. But Julnar arose and soothed them, and going to the closet where was

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1 Arab. "'Alà Kulli hál," a popular phrase, like the Anglo-American "anyhow."

the King her lord, said to him, "O my lord, hast thou seen and heard how I praised thee and extolled thee to my people, and hast thou noted what they said to me of their desire to carry me away with them?" Quoth he, "I both heard and saw: may the Almighty abundantly requite thee for me! By Allah, I knew not the full measure of thy fondness until this blessed hour, and now I doubt not of thy love to me!" Quoth she, "O my lord, is the reward of kindness aught but kindness? Verily, thou hast dealt generously with me and hast entreated me with worship, and I have seen that thou lovest me with the utmost love, and thou hast done me all manner of honour and kindness and preferred me above all thou lovest and desirest. So how should my heart be content to leave thee and depart from thee, and how should I do thus after all thy goodness to me? But now I desire of thy courtesy that thou come and salute my family, so thou mayst see them and they thee, and pure love and friendship may be between you; for know, O King of the Age, that my brother and mother and cousins love thee with exceeding love, by reason of my praises of thee to them, and they say:—We will not depart from thee nor go to our homes till we have forgathered with the King and saluted him. For indeed they desire to see thee and make acquaintance with thee." The King replied, "To hear is to obey, for this is my very own wish." So saying, he rose and went in to them and saluted them with the goodliest salutation; and they sprang up to him and received him with the utmost worship, after which he sat down in the palace and ate with them; and he entertained them thus for the space of thirty days. Then, being desirous of returning home, they took leave of the King and Queen and departed with due permission to their own land, after he had done them all possible honour. Awhile after this, Julnar completed the days of her pregnancy and the time of her delivery being come, she bore a boy, as he were the moon at its full; whereat the utmost joy betided the King, for that he had never in his life been vouchsafed son or daughter. So they held high festival and decorated the city seven days, in the extreme of joy and jollity: and on the seventh day came Queen Julnar's mother, Faráshah hight,[1] and brother and cousins, whenas they knew of her delivery.——And Shahrazad perceived the light of day and ceased to say her permitted say.

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1 In the text the name does not appear till near the end of the tale.

Now when it was the Seven Hundred and Forty-second Night,

She said, It hath reached me, O auspicious King, then when Julnar was brought to bed and was visited by her people, the King received them with joy at their coming and said to them, "I said that I would not give my son a name till you should come and name him of your knowledge." So they named him Badr Básim,[1] and all agreed upon this name. Then they showed the child to his uncle Salih, who took him in his arms and arising, began to walk about the chamber with him in all directions right and left. Presently he carried him forth of the palace, and going down to the salt sea, fared on with him till he was hidden from the King's sight. Now when Shahriman saw him take his son and disappear with him in the depth of the sea, he gave the child up for lost and fell to weeping and wailing; but Julnar said to him, "O King of the Age, fear not, neither grieve for thy son, for I love my child more than thou, and he is with my brother; so reck thou not of the sea neither fear for him drowning. Had my brother known that aught of harm would betide the little one, he had not done this deed; and he will presently bring thee thy son safe, Inshallah —an it please the Almighty." Nor was an hour past before the sea became turbid and troubled, and King Salih came forth and flew from the sea till he came up to them, with the child lying quiet and showing a face like the moon on the night of fulness. Then looking at the King, he said, "Haply thou fearedst harm for thy son, whenas I plunged into the sea with him?" Replied the father, "Yes, O my lord, I did indeed fear for him and thought he would never be saved therefrom." Rejoined Salih, "O King of the land, we pencilled his eyes with an eye-powder we know of, and recited over him the name graven upon the seal-ring of Solomon, David-son (upon whom be the Peace!), for this is what we use to do with children newly born among us; and now thou needst not fear for him drowning or suffocation in all the oceans of the world, if he should go down into them; for, even as ye walk on the land, so walk we in the sea." Then he pulled out of his pocket a casket, graven and sealed, and breaking open the seals, emptied it; whereupon there fell from it strings of all manner jacinths and other jewels, besides three hundred bugles of emerald and other three hundred hollow gems, as big as ostrich eggs, whose light dimmed that of sun and moon. Quoth Salih, "O

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1 *i.e.* Full moon smiling.

King of the Age, these jewels and jacinths are a present from me to thee. We never yet brought thee a gift, for that we knew not Julnar's abiding-place, neither had we of her any tidings or trace; but now that we see thee to be united with her and we are all become one thing, we have brought thee this present; and every little while we will bring thee the like thereof, Inshallah! for that these jewels and jacinths are more plentiful with us than pebbles on the beach, and we know the good and the bad of them and their whereabouts and the way to them, and they are easy to us." When the King saw the jewels, his wits were bewildered and his sense was astounded, and he said, "By Allah, one single gem of these jewels is worth my realm!" Then he thanked for his bounty Salih the Sea-born and, looking towards Queen Julnar, said, "I am abashed before thy brother, for that he hath dealt munificently by me and bestowed on me this splendid gift, which the folk of the land were unable to present." So she thanked her brother for his deed and he said, "O King of the Age, thou hast the prior claim on us and it behoves us to thank thee, for thou hast entreated our sister with kindness and we have entered thy dwelling and eaten of thy victual; and the poet saith[1]:—

Had *I* wept before *she* did in my passion for Saada, I had healed my soul before repentance came.
But *she* wept before *I* did: her tears drew mine; and I said, The merit belongs to the precedent.

"And" (resumed Salih the Pious) "if we stood on our faces in thy service, O King of the Age, a thousand years, yet had we not the might to requite thee, and this were but a scantling of thy due." The King thanked him with heartiest thanks, and the Merman and Merwomen abode with him forty days' space, at the end of which Salih arose and kissed ground before his brother-in-law, who asked, "What wantest thou, O Salih?" He answered, "O King of the Age, indeed thou hast done us overabundant favours, and we crave of thy bounties that thou deal charitably with us and grant us permission to depart: for we yearn after our people and country and kinsfolk and our homes; so will we never forsake thy service nor that of my sister and my nephew; and by Allah, O King of the Age, 'tis not pleasant to my heart to part from thee; but how shall we do, seeing that we have been reared in the sea and that the sojourn of the shore liketh us not?" When the King heard these words he rose to his feet and farewelled Salih

1 These lines have occurred in vol. iii. night cxcvii., so I quote Lane, ii. 499.

the Sea-born, and his mother and his cousins, and all wept together, because of parting, and presently they said to him "Anon we will be with thee again, nor will we forsake thee, but will visit thee every few days." Then they flew off, and descending into the sea disappeared from sight.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Forty-third Night,

She continued, It hath reached me, O auspicious King, that the relations of Julnar the Sea-born farewelled the King and her, weeping together because of parting; then they flew off and descending into the depths disappeared from sight. After this King Shahriman showed the more kindness to Julnar and honoured her with increase of honour; and the little one grew up and flourished, whilst his maternal uncle and grandam and cousins visited the King every few days, and abode with him a month or two months at a time. The boy ceased not to increase in beauty and loveliness with increase of years, till he attained the age of fifteen and was unique in his perfection and symmetry. He learnt writing and Koran-reading; history, syntax and lexicography; archery, spear-play and horsemanship and what not else behoveth the sons of Kings; nor was there one of the children of the folk of the city, men or women, but would talk of the youth's charms, for he was of surprising beauty and perfection, even such an one as is praised in the saying of the poet[1] :—

The whiskers write upon his cheek, with ambergris on pearl, Two lines, as 'twere with jet upon an apple, line for line.
Death harbours in his languid eye and slays with every glance, And in his cheek is drunkenness, and not in any wine.

And in that of another :—

Upsprings from table of his lovely cheek[2] * A growth like broidery my wonder is :
As 'twere a lamp that burns through night, hung up * Beneath the gloom[3] in chains of ambergris.

And indeed the King loved him with exceeding love, and summoning his Wazir and Emirs and the Chief Officers of state and

1 These lines occurred in vol. ii. night cxiii. I quote Mr. Payne.

2 Arab. "Khadd" = cheek from the eye-orbit to the place where the beard grows; also applied to the side of a rough highland, the side-planks of a litter, etc., etc.

3 The black hair of youth

Grandees of his realm, required of them a binding oath that they would make Badr Basim King over them after his sire; and they sware the oath gladly, for the sovran was liberal to the lieges, pleasant in parley and a very compend of goodness, saying naught but that wherein was advantage for the people. On the morrow Shahriman mounted, with all his troops and Emirs and Lords, and went forth into the city and returned. When they drew near the palace the King dismounted to wait upon his son, who abode on horseback, and he and all the Emirs and Grandees bore the saddle-cloth of honour before him, each and every of them bearing it in his turn, till they came to the vestibule of the palace, where the Prince alighted and his father and the Emirs embraced him and seated him on the throne of kingship, whilst they (including his sire) stood before him. Then Badr Basim judged the people, deposing the unjust and promoting the just, and continued so doing till near upon noon, when he descended from the throne and went in to his mother, Julnar the Sea-born, with the crown upon his head, as he were the moon. When she saw him, with the King standing before him, she rose and kissing him, gave him joy of the Sultanate and wished him and his sire length of life and victory over their foes. He sat with her and rested till the hour of mid-afternoon prayer, when he took horse and repaired, with the Emirs before him, to the Maydán-plain, where he played at arms with his father and his lords till nightfall, when he returned to the palace, preceded by all the folk. He rode forth thus every day to the tilting-ground, returning to sit and judge the people and do justice between carl and churl; and thus he continued doing a whole year, at the end of which he began to ride out a-hunting and a-chasing, and to go round about in the cities and countries under his rule, proclaiming security and satisfaction and doing after the fashion of Kings; and he was unique among the people of his day for glory and valour and just dealing among the subjects. And it chanced that one day the old King fell sick and his fluttering heart forbode him of translation to the Mansion of Eternity. His sickness grew upon him till he was nigh upon death, when he called his son and commended his mother and subjects to his care, and caused all the Emirs and Grandees once more swear allegiance to the Prince and assured himself of them by strongest oaths; after which he lingered a few days and departed to the mercy of Almighty Allah. His son and widow and all the Emirs and Wazirs and Lords mourned over him, and they built him a tomb and buried him therein. They ceased not ceremonially to mourn for him a whole month, till Salih and his mother and cousins arrived and condoled with their grieving for

the King, and said, "O Julnar, though the King be dead yet hath he left this noble and peerless youth, and not dead is whoso leaveth the like of him, the rending lion and the shining moon." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Forty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Salih brother of Julnar and her mother and cousins said to her, "Albeit the King be dead, yet hath he left behind him as successor this noble and peerless youth, the rending lion and the shining moon." Thereupon the Grandees and Notables of the Empire went in to King Badr Basim and said to him, "O King, there is no harm in mourning for the late sovran: but over-mourning beseemeth none save women; wherefore occupy thou not thy heart and our hearts with mourning for thy sire; inasmuch as he hath left thee behind him, and whoso leaveth the like of thee is not dead." Then they comforted him and diverted him and lastly carried him to the bath. When he came out of the Hammam, he donned a rich robe, purfled with gold and embroidered with jewels and jacinths; and, setting the royal crown on his head, sat down on his throne of kingship and ordered the affairs of the folk, doing equal justice between strong and weak, and exacting from the Prince the dues of the pauper; wherefore the people loved him with exceeding love. Thus he continued doing for a full year, whilst, every now and then, his kinsfolk of the sea visited him, and his life was pleasant and his eye was cooled. Now it came to pass that his uncle Salih went in one night of the nights to Julnar and saluted her; whereupon she rose and embracing him seated him by her side and asked him, "O my brother, how art thou and my mother and my cousins." He answered, "O my sister, they are well and glad and in good case, lacking naught save a sight of thy face." Then she set somewhat of food before him and he ate, after which talk ensued between the twain and they spake of King Badr Basim and his beauty and loveliness, his symmetry and skill in cavalarice and cleverness and good breeding. Now Badr was propped upon his elbow hard by them; and, hearing his mother and uncle speak of him, he feigned sleep and listened to their talk.[1] Presently Salih said to his sister, "Thy son is now

1 This manner of listening is not held dishonourable amongst Arabs or Easterns generally; who, however, hear as little good of themselves as Westerns declare in proverb.

seventeen years old and is unmarried, and I fear lest mishap befall him and he have no son; wherefore it is my desire to marry him to a Princess of the princesses of the sea, who shall be a match for him in beauty and loveliness." Quoth Julnar, "Name them to me for I know them all." So Salih proceeded to enumerate them to her, one by one; but to each she said, "I like not this one for my son; I will not marry him but to one who is his equal in beauty and loveliness and wit and piety and good breeding and magnanimity and dominion and rank and lineage.[1]" Quoth Salih, "I know none other of the daughters of the Kings of the sea, for I have numbered to thee more than an hundred girls and not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or no." So she felt Badr and finding on him the signs of slumber said to Salih, "He is asleep; what hast thou to say and what is thine object in making sure his sleeping?" Replied he, "O my sister, know that I have bethought me of a Mermaid of the mermaids who befitteth thy son; but I fear to name her, lest he be awake and his heart be taken with her love and maybe we shall be unable to win to her; so should he and we and the Grandees of the realm be wearied in vain and trouble betide us through this; for, as saith the poet:—

Love, at first sight, is a spurt of spray[2]; * But a spreading sea when it gaineth sway.

When she heard these words she cried, "Tell me the condition of this girl and her name, for I know all the damsels of the sea, Kings' daughters and others; and, if I judge her worthy of him, I will demand her in marriage for him of her father, though I spend on her whatso my hand possesseth. So recount to me all anent her and fear naught, for my son sleepeth." Quoth Salih, "I fear lest he be awake; and the poet saith:—

I loved him, soon as his praise I heard; * For ear oft loveth ere eye survey."

But Julnar said, "Speak out and be brief and fear not, O my brother." So he said, "By Allah, O my sister, none is worthy of thy son save the Princess Jauharah, daughter of King Al-

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1 Arab. "Hasab wa nasab," before explained as inherited degree and acquired dignity. See vol. iii. night ccciii.

2 Arab. "Mujájat" = spittle running from the mouth: hence Lane, "is like running saliva," which, in poetry, is not pretty.

Samandal,[1] for that she is like unto him in beauty and loveliness and brilliancy and perfection; nor is there found, in sea or on land, a sweeter or pleasanter of gifts than she; for she is prime in comeliness and seemlihead of face and symmetrical shape of perfect grace; her cheek is ruddy dight, her brow flower-white, her teeth gem-bright, her eyes blackest black and whitest white, her hips of heavy weight, her waist slight, and her favour exquisite. When she turneth, she shameth the wild cattle[2] and the gazelles, and when she walketh, she breedeth envy in the willow branch: when she unveileth, her face outshineth sun and moon, and all who look upon her she enslaveth soon; sweet-lipped and soft-sided indeed is she." Now when Julnar heard what Salih said, she replied, "Thou sayest sooth, O my brother! By Allah, I have seen her many and many a time, and she was my companion when we were little ones; but now we have no knowledge of each other for constraint of distance, nor have I set eyes on her for eighteen years. By Allah, none is worthy of my son but she!" Now Badr heard all they said and mastered what had passed, first and last, of these praises bestowed on Jauharah daughter of King Al-Samandal; so he fell in love with her on hearsay, pretending sleep the while, wherefore fire was kindled in his heart on her account full sore and he was drowned in a sea without bottom or shore.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Forty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when King Badr Basim heard the words of his uncle Salih and his mother Julnar, praising the daughter of King Al-Samandal, a flame of fire burnt in his heart full sore and he was drowned in a sea which hath nor bottom nor shore. Then Salih, looking at his sister, exclaimed, "By Allah, O my sister, there is no greater fool among the Kings of the sea than her father, nor one more violent of temper than he! So name thou not the girl to thy son, till we demand her in marriage of her father. If he favour us with his assent, we will praise Allah Almighty; and if he refuse us and will not give her to thy son to wife, we will say no more about it

1 Arab. and Heb. "Salmandra" from Pers. Samandal (—dar—duk—dun, etc.), a Salamander, a mouse which lives in fire, some say a bird in India and China, and others confuse with the chameleon (Bochart Hiero., Part ii. chap. vi.)

2 Arab "Mahá," one of the four kinds of wild cows or bovine antelopes, bubalus, *Antelope defassa*, *A. leucoryx*, etc.

and seek another match." Answered Julnar, "Right is thy rede"; and they parleyed no more; but Badr passed the night with a heart on fire with passion for Princess Jauharah. However, he concealed his case and spake not of her to his mother or his uncle, albeit he was on coals of fire for love of her. Now when it was morning, the King and his uncle went to the Hammam-bath and washed, after which they came forth and drank wine and the servants set food before them, whereof they and Julnar ate their sufficiency and washed their hands. Then Salih rose and said to his nephew and sister, "With your leave, I would fain go to my mother and my folk, for I have been with you some days and their hearts are troubled with awaiting me." But Badr Basim said to him, "Tarry with us this day"; and he consented. Then quoth the King, "Come, O my uncle, let us go forth to the garden." So they sallied forth and promenaded about the pastures and took their solace awhile, after which King Badr lay down under a shady tree, thinking to rest and sleep; but he remembered his uncle's description of the maiden and her beauty and loveliness and shed railing tears, reciting these two couplets[1]:—

Were it said to me while the flame is burning within me, * And the fire blazing in my heart and bowels,
Wouldst thou rather that thou shouldest behold them * Or a draught of pure water ?—I would answer, Them.

Then he sighed and wept and lamented, reciting these verses also :—

Who shall save me from love of a lovely gazelle, * Brighter browed than the sunshine, my bonnibel !
My heart, erst free from her love, now burns * With fire for the maid of Al-Samandal.

When Salih heard what his nephew said, he smote hand upon hand and said, "There is no god but *the* God! Mohammed is the Apostle of God and there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" adding, "O my son, heardest thou what passed between me and thy mother respecting Princess Jauharah?" Replied Badr Basim, "Yes, O my uncle, and I fell in love with her by hearsay through what I heard you say. Indeed, my heart cleaveth to her and I cannot live without her." Rejoined his uncle, "O King, let us return to thy mother and tell her how the case standeth, and crave her leave that I may take thee with me and seek the Princess in marriage of her sire;

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1 These lines have occurred in vol. iii., night ccvi.; so I quote Lane (iii. 274) by way of variety; although I do not like his "bowels."

after which we will farewell her and I and thou will return. Indeed, I fear to take thee and go without her leave, lest she be wroth with me; and verily the right would be on her side, for I should be the cause of her separation from us. Moreover, the city would be left without king, and there would be none to govern the citizens and look to their affairs; so should the realm be disordered against thee and the kingship depart from thy hands." But Badr Basim, hearing these words, cried, "O my uncle, if I return to my mother and consult her on such matter, she will not suffer me to do this; wherefore I will not return to my mother nor consult her." And he wept before him and presently added, "I will go with thee and tell her not, and after will return." When Salih heard what his nephew said, he was confused anent his case and said, "I crave help of the Almighty in any event." Then, seeing that Badr Basim was resolved to go with him, whether his mother would let him or no, he drew from his finger a seal-ring, whereon were graven certain of the names of Allah the Most High, and gave it to him saying, "Put this on thy finger, and thou shalt be safe from drowning and other perils, and from the mischief of sea-beasts and great fishes." So King Badr Basim took the ring and set it on his finger. Then they drove into the deep——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Forty-sixth Night,

She said, it hath reached me, O auspicious King, that Badr Basim and his uncle, after diving into the deep, fared on till they came to Salih's palace, where they found Badr Basim's grandmother, the mother of his mother, seated with her kinsfolk; and going in to them kissed their hands. When the old Queen saw Badr, she rose to him and embracing him, kissed him between the eyes and said to him, "A blessed coming, O my son! How didst thou leave thy mother Julnar?" He replied, "She is well in health and fortune, and saluteth thee and her uncle's daughters." Then Salih related to his mother what had occurred between him and his sister, and how King Badr Basim had fallen in love with the Princess Jauharah daughter of Al-Samandal by report, and told her the whole tale from beginning to end, adding, "He hath not come save to demand her in wedlock of her sire"; which when the old Queen heard, she was wroth against her son with exceeding wrath, and sore troubled and concerned, and said, "O Salih, O my son, in very sooth thou diddest wrong to name the

Princess before thy nephew, knowing, as thou dost, that her father is stupid and violent, little of wit and tyrannical of temper, grudging his daughter to every suitor; for all the Monarchs of the Main have sought her hand, but he rejected them all; nay, he would none of them, saying :—Ye are no match for her in beauty or in loveliness or in aught else. Wherefore we fear to demand her in wedlock of him, lest he reject us, even as he hath rejected others; and we are a folk of high spirit and should return broken-hearted." Hearing these words Salih answered, "O my mother, what is to do? For King Badr Basim saith :—There is no help but that I seek her in marriage of her sire, though I expend my whole kingdom; and he avoucheth that, an he take her not to wife, he will die of love for her and longing." And Salih continued, "He is handsomer and goodlier than she; his father was King of all the Persians, whose King he now is, and none is worthy of Jauharah save Badr Basim. Wherefore I purpose to carry her father a gift of jacinths and jewels befitting his dignity, and demand her of him in marriage. An he object to us that he is a King, behold, our man also is a King and the son of a King; or, if he object to us her beauty, behold our man is more beautiful than she; or again, if he object to us the vastness of his dominion, behold our man's dominion is vaster than hers and her father's and numbereth more troops and guards, for that his kingdom is greater than that of Al-Samandal. Needs must I do my endeavour to further the desire of my sister's son, though it relieve me of my life; because I was the cause of whatso hath betided; and, even as I plunged him into the ocean of her love, so will I go about to marry him to her, and may Almighty Allah help me thereto!" Rejoined his mother, "Do as thou wilt, but beware of giving her father rough words, whenas thou speakest with him; for thou knowest his stupidity and violence and I fear lest he do thee a mischief, for he knoweth not respect for any." And Salih answered, "Hearkening and obedience." Then he sprang up and taking two bags full of gems such as rubies and bugles of emerald, noble ores and all manner jewels, gave them to his servants to carry and set out with his nephew for the palace of Al-Samandal. When they came thither he sought audience of the King, and being admitted to his presence, kissed ground before him and saluted him with the goodliest salam. The King rose to him and honouring him with the utmost honour, bade him be seated. So he sat down and presently the King said to him, "A blessed coming: indeed thou has desolated us, O Salih! But what bringeth thee to us? Tell me thine errand

that we may fulfil it to thee." Whereupon Salih arose and, kissing ground a second time, said, "O King of the Age, my errand is to Allah and the magnanimous liege lord and the valiant lion, the report of whose good qualities the caravans far and near have dispread, and whose renown for benefits and beneficence and clemency and graciousness and liberality to all climes and countries hath sped." Thereupon he opened the two bags and displaying their contents before Al-Samandal, said to him, "O King of the Age, haply wilt thou accept my gift and by showing favour to me heal my heart."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Forty-seventh Night,

She continued, It hath reached me, O auspicious King, that when Salih offered his gift to the King, saying, "My aim and end is that the Sovran show favour to me and heal my heart by accepting my present," King Al-Samandal asked, "With what object dost thou gift me with this gift? Tell me thy tale and acquaint me with thy requirement. An its accomplishment be in my power I will straightway accomplish it to thee and spare thee toil and trouble; and if I be unable thereunto, Allah compelleth not any soul aught beyond its power.[1]" So Salih rose and kissing ground three times, said, "O King of the Age, that which I desire thou art indeed able to do; it is in thy power and thou art master thereof; and I impose not on the King a difficulty, nor am I Jinn-demented, that I should crave of the King a thing whereto he availeth not; for one of the sages saith:—An thou wouldst be complied with, ask that which can be readily supplied. Wherefore, that of which I am come in quest, the King (whom Allah preserve!) is able to grant." The King replied, "Ask what thou wouldst have, and state thy case and seek thy need." Then said Salih,[2] "O King of the Age, know that I come as a suitor, seeking the unique pearl and the hoarded jewel, the Princess Jauharah, daughter of our lord the King; wherefore, O King disappoint thou not thy suitor." Now when the King heard this he laughed till he fell backwards, in mockery of him and said, "O Salih, I had thought thee a man of worth and a youth of sense, seeking naught save what was reasonable and speaking

1 The last verse (286) of chapt. ii. The Cow: "compelleth" in the sense of "burdeneth."

2 Salih's speeches are euphuistic.

not save advisedly. What, then, hath befallen thy reason and urged thee to this monstrous matter and mighty hazard, that thou seekest in marriage daughters of Kings, lords of cities and climates? Say me, art thou of a rank to aspire to this great eminence and hath thy wit failed thee to this extreme pass that thou affrontest me with this demand?" Replied Salih, "Allah amend the King! I seek her not for myself (albeit, an I did, I am her match and more than her match, for thou knowest that my father was King of the Kings of the sea, for all thou art this day our King), but I seek her for King Badr Basim, lord of the lands of the Persians and son of King Shahriman, whose puissance thou knowest. An thou object that thou art a mighty great King, King Badr is a greater; and if thou object thy daughter's beauty, King Badr is more beautiful than she and fairer of form and more excellent of rank and lineage; and he is the champion of the people of his day. Wherefore, if thou grant my request, O King of the Age, thou wilt have set the thing in its stead; but, if thou deal arrogantly with us, thou wilt not use us justly nor travel with us the 'road which is straight.[1]' Moreover, O King, thou knowest that the Princess Jauharah, the daughter of our lord the King, must needs be wedded and bedded, for the sage saith, a girl's lot is either grace of marriage or the grave.[2] Wherefore, an thou mean to marry her, my sister's son is worthier of her than any other man." Now when King Al-Samandal heard Salih's words, he was wroth with exceeding wrath; his reason well-nigh fled and his soul was like to depart his body for rage, and he cried, "O dog, shall the like of thee dare to bespeak me thus and name my daughter in the assemblies,[3] saying that the son of thy sister Julnar is a match for her? Who art thou and who is this sister of thine and who is her son and who was his father,[4] that thou durst say to me such say and address me with such address? What are ye all, in comparison with my daughter, but dogs?" And he cried out to his pages, saying, "Take yonder gallows bird's head?" So they drew their swords and made for Salih, but he fled and for the palace-gate sped; and reaching the entrance, he found of his cousins and kinsfolk and servants, more

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1 From the Fátihah.

2 A truly Eastern saying, which ignores the "old maids" of the West.

3 *i.e.* naming her before the lieges as if the speaker were her and his superior. It would have been more polite not to have gone beyond "the unique pearl and the hoarded jewel": the offensive part of the speech was using the girl's name.

4 Meaning emphatically that one and all were nobodies.

than a thousand horse armed cap-à-pie in iron and close-knitted mail-coats, hending in hand spears and naked swords glittering white. And these when they saw Salih come running out of the palace (they having been sent by his mother to his succour) questioned him and he told them what was to do; whereupon they knew that the King was a fool and violent-tempered to boot. So they dismounted, and baring their blades went in to the King Al-Samandal, whom they found seated upon the throne of his Kingship, unaware of their coming and enraged against Salih with furious rage; and they beheld his eunuchs and pages and officers unprepared. When the King saw them enter, drawn brand in hand, he cried out to his people, saying, "Woe to you! Take me the heads of these hounds!" But ere an hour had sped Al-Samandal's party were put to the route and relied upon flight, and Salih and his kinsfolk seized upon the King and pinioned him. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Forty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Salih and his kinsfolk pinioned the King, Princess Jauharah awoke, and knew that her father was a captive and his guards slain. So she fled forth the palace to a certain island, and climbing up into a high tree hid herself in its summit. Now when the two parties came to blows, some of King Al-Samandal's pages fled, and Badr Basim meeting them, questioned them of their case, and they told him what had happened. But when he heard that the King was a prisoner, Badr feared for himself and fled, saying in his heart, "Verily, all this turmoil is on my account, and none is wanted but I." So he sought safety in flight, security to sight, knowing not whither he went; but destiny from Eternity fore-ordained drave him to the very island where the Princess had taken refuge, and he came to the very tree whereon she sat and threw himself down like a dead man, thinking to lie and repose himself, and knowing not there is no rest for the pursued, for none knoweth what Fate hideth for him in the future. As he lay down, he raised his eyes to the tree and they met the eyes of the Princess. So he looked at her, and seeing her to be like the moon rising in the East, cried, "Glory to Him who fashioned yonder perfect form, Him who is the Creator of all things, and who over all things is Almighty! Glory to the Great God, the Maker, the Shaper and Fashioner! By Allah,

if my presentiments be true, this is Jauharah, daughter of King Al-Samandal! Methinks that when she heard of our coming to blows with her father she fled to this island, and happening upon this tree hid herself on its head; but if this be not the Princess herself, 'tis one yet goodlier than she." Then he bethought himself of her case, and said in himself, "I will arise and lay hands on her and question her of her condition; and, if she be indeed the she, I will demand her in wedlock of herself, and so win my wish." So he stood up and said to her, "O end of all desire, who art thou and who brought thee hither?" She looked at Badr Basim, and seeing him to be as the full moon[1] when it shineth from under the black cloud, slender of shape and sweet of smile, answered, "O fair of fashion, I am Princess Jauharah, daughter of King Al-Samandal, and I took refuge in this place, because Salih and his host came to blows with my sire and slew his troops and took him prisoner with some of his men; wherefore I fled, fearing for my very life," presently adding, "And I weet not what fortune hath done with my father." When King Badr Basim heard these words he marvelled with exceeding marvel at this strange chance and thought, "Doubtless I have won my wish by the capture of her sire." Then he looked at Jauharah and said to her, "Come down, O my lady, for I am slain for love of thee and thine eyes have captivated me. On my account and thine are all these broils and battles; for thou must know that I am King Badr Basim, Lord of the Persians, and Salih is my mother's brother, and he it is who came to thy sire to demand thee of him in marriage. As for me, I have quitted my kingdom for thy sake, and our meeting here is the rarest coincidence. So come down to me and let us twain fare for thy father's palace, that I may beseech uncle Salih to release him and I may make thee my lawful wife." When Jauharah heard his words, she said in herself, "'Twas on this miserable gallows bird's account, then, that all this hath befallen, and that my father hath fallen prisoner, and his chamberlains and suite have been slain, and I have been departed from my palace, a miserable exile, and have fled for refuge to this island. But, an I devise not against him some device to defend myself from him, he will possess himself of me and take his will of me; for he is in love, and for aught that he doeth a lover is not blamed." Then she beguiled him with winning words and soft speeches, whilst he knew not the perfidy against him she purposed, and asked him,

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1 Arab. "Badr," the usual pun.

"O my lord and light of my eyes, say me, art thou indeed King Badr Basim, Son of Queen Julnar?" And he answered, "Yes, O my lady!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Forty-ninth Night,

She resumed, It hath reached me, O auspicious King, that Jauharah, daughter of King Al-Samandal, asked the youth, "Art thou in very sooth King Badr Basim, son of Queen Julnar?" And he answered, "Yes, O my lady!" Then she, "May Allah cut off my father and gar his kingdom cease from him and heal not his heart, neither avert from him strangerhood, if he could desire a comelier than thou or aught goodlier than these fair qualities of thine! By Allah, he is of little wit and judgment!" presently adding, "But, O King of the Age, punish him not for that he hath done; more by token that an thou love me a span, verily I love thee a cubit. Indeed, I have fallen into the net of thy love and am become of the number of thy slain. The love that was with thee hath transferred itself to me, and there is left thereof with thee but a tithe of that which is with me." So saying, she came down from the tree and drawing near him strained him to her bosom and fell to kissing him; whereat passion and desire for her redoubled on him, and doubting not but she loved him, he trusted in her, and returned her kisses and caresses. Presently he said to her, "By Allah, O Princess, my uncle Salih set forth to me not a fortieth part of thy charms; no, nor a quarter-carat[1] of the four-and-twenty." Then Jauharah pressed him to her bosom and pronounced some unintelligible words; then spat on his face, saying, "Quit this form of man and take shape of bird, the handsomest of birds, white of robe, with red bill and legs." Hardly had she spoken, when King Badr Basim found himself transformed into a bird, the handsomest of birds, who shook himself and stood looking at her. Now Jauharah had with her one of her slave-girls, by name Marsínah[2]; so she called her and said to her, "By Allah, but that I

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1 Arab. "Kirát" (κεράτιον) the bean of the *Abrus precatorius*, used as a weight in Arabia and India and as a bead for decoration in Africa. It is equal to four Kamhahs or wheat-grains and about 3 grs. avoir.; and being the twenty-fourth of a miskal, it is applied to that proportion of everything. Thus the Arabs say of a perfect man, "He is of four-and-twenty Kirát," *i.e.* pure gold. See vol. iii. night clxxxiv.

2 The (she) myrtle: Kazimirski (A. de Biberstein) Dictionnaire Arabe-Français (Paris Maisonneuve, 1867) gives Marsín = Rose de Jericho: myrte.

fear for the life of my father, who is his uncle's prisoner, I would kill him! Allah never requite him with good! How unlucky was his coming to us; for all this trouble is due to his hard-headedness! But do thou, O slave-girl, bear him to the Thirsty Island and leave him there to die of thirst." So Marsinah carried him to the island in question and would have returned and left him there but she said in herself, "By Allah, the lord of such beauty and loveliness deserveth not to die of thirst!" So she went forth from that island and brought him to another, abounding in trees and fruits and rills and, setting him down there, returned to her mistress and told her, "I have left him on the Thirsty Island." Such was the case with Badr Basim; but as regards King Salih, he sought for Jauharah after capturing the King and killing his folk; but, finding her not, returned to his palace and said to his mother, "Where is my sister's son, King Badr Basim?" "By Allah, O my son," replied she, "I know nothing of him! For when it reached him that you and King Al-Samandal had come to blows and that strife and slaughter had betided between you, he was affrighted and fled." When Salih heard this he grieved for his nephew and said, "O my mother, by Allah, we have dealt negligently by King Badr, and I fear lest he perish or lest one of King Al-Samandal's soldiers or his daughter Jauharah fall in with him. So should we come to shame with his mother and no good betide us from her, for that I took him without her leave." Then he despatched guards and scouts throughout the sea and elsewhere to seek for Badr; but they could learn no tidings of him; so they returned and told King Salih, wherefore cark and care redoubled on him and his breast was straitened for King Badr Basim. So far concerning nephew and uncle, but as for Julnar the Sea-born, after their departure she abode in expectation of them, but her son returned not and she heard no report of him. So when many days of fruitless waiting had gone by, she arose and going down into the sea, repaired to her mother, who sighting her, rose to her and kissed her and embraced her, as did the Mermaids her cousins. Then she questioned her mother of King Badr Basim, and she answered, saying, "O my daughter, of a truth he came hither with his uncle, who took jacinths and jewels and carrying them to King Al-Samandal, demanded his daughter in marriage for thy son; but he consented not and was violent against thy brother in words. Now I had sent Salih nigh upon a thousand horse and a battle befell between him and King Al-Samandal; but Allah aided thy brother against him, and he slew his guards and troops and took himself prisoner. Meanwhile, tidings of this

reached thy son, and it would seem as if he feared for himself; wherefore he fled forth from us, without our will, and returned not to us, nor have we heard any news of him." Then Julnar enquired for King Salih, and his mother said, "He is seated on the throne of his kingship, in the stead of King Al-Samandal, and hath sent in all directions to seek thy son and Princess Jauharah." When Julnar heard the maternal words, she mourned for her son with sad mourning and was highly incensed against her brother Salih for that he had taken him and gone down with him into the sea without her leave; and she said, "O my mother, I fear for our realm; as I came to thee without letting any know; and I dread tarrying with thee, lest the state fall into disorder and the kingdom pass from our hands. Wherefore I deem best to return and govern the reign till it please Allah to order our son's affair for us. But look ye forget him not neither neglect his case; for should he come to any harm, it would infallibly kill me, since I see not the world save in him and delight but in his life." She replied, "With love and gladness, O my daughter. Ask not what we suffer by reason of his loss and absence." Then she sent to seek for her grandson, whilst Julnar returned to her kingdom, weeping-eyed and heavy-hearted, and indeed the gladness of the world was straitened upon her.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that when Queen Julnar returned from her mother to her own realm, her breast was straitened and she was in ill case. So fared it with her; but as regards King Badr Basim, after Princess Jauharah had ensorcelled him and had sent him with her handmaid to the Thirsty Island, saying, "Leave him there to die of thirst," and Marsinah had set him down in a green islet, he abode days and nights in the semblance of a bird, eating of its fruits and drinking of its waters and knowing not whither to go nor how to fly; till, one day, there came a certain fowler to the island to catch somewhat wherewithal to get his living. He espied King Badr Basim in his form of a white-robed bird, with red bill and legs, captivating the sight and bewildering the thought; and, looking thereat, said in himself, "Verily, yonder is a beautiful bird: never saw I its like in fairness or form." So he cast his net over

Badr and taking him, carried him to the town, mentally resolved to sell him for a high price. On his way one of the townsfolk accosted him and said, "For how much this fowl, O fowler?" Quoth the fowler, "What wilt thou do with him an thou buy him?" Answered the other, "I will cut his throat and eat him"; whereupon said the birder, "Who could have the heart to kill this bird and eat him? Verily, I mean to present him to our King, who will give me more than thou wouldest give me and will not kill him, but will divert himself by gazing upon his beauty and grace, for in all my life, since I have been a fowler I never saw his like among land game or water fowl. The utmost thou wouldst give me for him, however much thou covet him, would be a dirham, and, by Allah Almighty, I will not sell him!" Then he carried the bird up to the King's palace and when the King saw it, its beauty and grace pleased him and the red colour of its beak and legs. So he sent an eunuch to buy it, who accosted the fowler and said to him, "Wilt thou sell this bird?" Answered he, "Nay, 'tis a gift from me to the King.[1]" So the eunuch carried the bird to the King and told him what the man had said; and he took it and gave the fowler ten dinars, whereupon he kissed ground and fared forth. Then the eunuch carried the bird to the palace and placing him in a fine cage, hung him up after setting meat and drink by him. When the King came down from the Diwan, he said to the eunuch, "Where is the bird? Bring it to me, that I may look upon it; for, by Allah, 'tis beautiful!" So the eunuch brought the cage and set it between the hands of the King, who looked and seeing the food untouched, said, "By Allah, I wis not what it will eat that I may nourish it!" Then he called for food and they laid the tables and the King ate. Now when the bird saw the flesh and meats, and fruits and sweet-meats, he ate of all that was upon the trays before the King, whereat the Sovran and all the bystanders marvelled and the King said to his attendants, eunuchs and Mamelukes, "In all my life I never saw a bird eat as doth this bird!" Then he sent an eunuch to fetch his wife that she might enjoy looking upon the bird, and he went in to summon her and said, "O my lady, the King desireth thy presence, that thou mayst divert thyself with the sight of a bird he hath bought. When we set on the food, it flew down from its cage, and perching on the table ate of all that was thereon. So arise, O my lady, and solace thee with the sight, for it is goodly

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1 Needless to note that the fowler had a right to expect a return present worth double or treble the price of his gift. Such is the universal practice of the East: in the West the extortioner says, "I leave it to you, sir!"

of aspect and is a wonder of the wonders of the age." Hearing these words she came in haste; but when she noted the bird, she veiled her face and turned to fare away. The King rose up, and looking at her, asked, "Why dost thou veil thy face when there is none in presence save the women and eunuchs who wait on thee and thy husband?" Answered she, "O King, this bird is no bird, but a man like thyself." He rejoined, "Thou liest, this is too much of a jest. How should he be other than a bird?" and she, "O King, by Allah, I do not jest with thee nor do I tell thee aught but the truth; for, verily this bird is King Badr Basim, son of King Shahriman, Lord of the land of the Persians, and his mother is Julnar the Sea-born."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that when the King's wife said to the King, "Verily, this is no bird but a man like thyself: he is King Badr Basim son of King Shahriman, and his mother is Julnar the Sea-born," quoth the King, "And how came he in this shape?" and quoth she, "Princess Jauharah, daughter of King Al-Samandal, hath enchanted him": and told him all that had passed with King Badr Basim from first to last.[1] The King marvelled exceedingly at his wife's words and conjured her, on his life, to free Badr from his enchantment (for she was the notablest enchantress of her age), and not leave him in torment, saying, "May Almighty Allah cut off Jauharah's hand, for a foul witch as she is! How little is her faith and how great her craft and perfidy!" Said the Queen, "Do thou say to him:—O Badr Basim, enter yonder closet!" So the King bade him enter the closet and he went in obediently. Then the Queen veiled her face and taking in her hand a cup of water,[2] entered the closet, where she pronounced over the water certain incomprehensible words ending with, "By the virtue of these mighty names and holy verses and by the majesty of Allah Almighty, Creator of heaven and earth, the Quickener of the dead and Appointer of the means of daily bread and the terms determined, quit this thy form wherein thou art and return to the shape in which the Lord created thee!"

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1 And she does tell him all that the reader well knows.

2 This was for sprinkling him, but the texts omit that operation. Arabic has distinct terms for various forms of metamorphosis. "Naskh" is change from a lower to a higher, as beast to man; "Maskh" (the common expression) is the reverse; "Raskh" is from animate to inanimate (man to stone) and "Faskh" is absolute wasting away to corruption.

Hardly had she made an end of her words, when the bird trembled once and became a man; and the King saw before him a handsome youth, than whom on earth's face was none goodlier. But when King Badr Basim found himself thus restored to his own form he cried, "There is no god but *the* God and Mohammed is the Apostle of God! Glory be to the Creator of all creatures and Provider of their provision, and Ordainer of their life-terms preordained!" Then he kissed the King's hand and wished him long life, and the King kissed his head and said to him, "O Badr Basim, tell me thy history from commencement to conclusion." So he told him his whole tale, concealing naught; and the King marvelled thereat and said to him, "O Badr Basim, Allah hath saved thee from the spell: but what hath thy judgment decided and what thinkest thou to do?" Replied he, "O King of the Age, I desire of thy bounty that thou equip me a ship with a company of thy servants and all that is needful; for 'tis long since I have been absent and I dread lest the kingdom depart from me. And I misdoubt me my mother is dead of grief for my loss; and this doubt is the stronger for that she knoweth not what is come of me nor whether I am alive or dead. Wherefore I beseech thee, O King, to crown thy favours to me by granting me what I seek." The King, after beholding the beauty and grace of Badr Basim and listening to his sweet speech, said, "I hear and obey." So he fitted him out a ship, to which he transported all that was needful, and which he manned with a company of his servants; and Badr Basim set sail in it, after having taken leave of the King. They sailed over the sea ten successive days with a favouring wind; but, on the eleventh day, the ocean became troubled with exceeding trouble, the ship rose and fell, and the sailors were powerless to govern her. So they drifted at the mercy of the waves, till the craft neared a rock in mid-sea which fell upon her[1] and broke her up and all on board were drowned save King Badr Basim, who got astride one of the planks of the vessel, after having been nigh upon destruction. The plank ceased not to be borne by the set of the sea, whilst he knew not whither he went and had no means of directing its motion, as the wind and waves wrought for three whole days. But on the fourth the plank grounded with him on the sea-shore where he sighted a white city, as it were a dove passing white, builded upon a tongue of land that jutted out into the deep and it was goodly of ordinance, with high towers and lofty walls against which the waves beat. When Badr Basim saw

1 I render this improbable detail literally: it can only mean that the ship was dashed against a rock.

this, he rejoiced with exceeding joy, for he was well-nigh dead of hunger and thirst, and dismounting from the plank, would have gone up the beach to the city; but there came down to him mules and asses and horses in number as the sea-sands, and fell to striking at him and staying him from landing. So he swam round to the back of the city, where he waded to shore and entering the place, found none therein and marvelled at this, saying, "Would I knew to whom doth this city belong, wherein is no lord nor any liege, and whence came these mules and asses and horses that hindered me from landing?" And he mused over his case. Then he walked on at hazard till he espied an old man, a grocer.[1] So he saluted him and the other returned his salam and seeing him to be a handsome young man, said to him, "O youth, whence comest thou and what brought thee to this city?" Badr told him his story; at which the old man marvelled and said, "O my son, didst thou see any on thy way?" He replied, "Indeed, O my father, I wondered in good sooth to sight a city void of folk." Quoth the Shaykh, "O my son, come up into the shop lest thou perish." So Badr Basim went up into the shop, and sat down whereupon the old man set before him somewhat of food, saying, "O my son, enter the inner shop; glory be to Him who hath preserved thee from yonder she-Sathanas!" King Badr Basim was sore affrighted at the grocer's words; but he ate his fill and washed his hands; then glanced at his host and said to him, "O my lord, what is the meaning of these words? Verily thou hast made me fearful of this city and its folk." Replied the old man, "Know, O my son, that this is the City of the Magicians, and its Queen is as she were a she-Satan, a sorceress, and a mighty enchantress, passing crafty and perfidious exceedingly. All thou sawest of horses and mules and asses were once sons of Adam like thee and me; they were also strangers, for whoever entereth this city, being a young man like thyself, this miscreant witch taketh him and hometh him for forty days, after which she enchanteth him, and he becometh a mule or a horse or an ass, of those animals thou sawest on the sea-shore."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 Who was probably squatting on his shop-counter. The "Bakkál" (who must not be confounded with the *épicier*), lit. "vendor of herbs" = green-grocer, and according to Richardson used incorrectly for Baddál (?) vendor of provisions. Popularly it is applied to a seller of oil, honey, butter and fruit, like the Ital. "Pizzicagnolo" = Salsamentarius, and in N. West Africa to an inn-keeper.

Now when it was the Seven Hundred and Fifty-second Night,

She pursued, It hath reached me, O auspicious King, that the old grocer related to King Badr Basim the history of the enchantress ending with, "All these people hath she spelled; and, when it was thy intent to land, they feared lest thou be transmewed like themselves; so they counselled thee by signs that said:—Land not; of their solicitude for thee, fearing that haply she should do with thee like as she had done with them. She possessed herself of this city and seized it from its citizens by sorcery and her name is Queen Láb, which being interpreted, meaneth in Arabic, 'Almanac of the Sun.[1]'" When Badr Basim heard what the old man said, he was affrighted with sore affright and trembled like reed in wind saying in himself, "Hardly do I feel me free from the affliction wherein I was by reason of sorcery, when Destiny casteth me into yet sorrier case!" And he fell a-musing over his condition and that which had betided him. When the Shaykh looked at him and saw the violence of his terror, he said to him, "O my son, come, sit at the threshold of the shop and look upon yonder creatures and upon their dress and complexion and that wherein they are by reason of gramarye, and dread not; for the Queen and all in the city love and tender me and will not vex my heart nor trouble my mind." So King Badr Basim came out and sat at the shop-door, looking out upon the folk; and there passed by him a world of creatures without number. But when the people saw him, they accosted the grocer and said to him, "O elder, is this thy captive and thy prey gotten in these days?" The old man replied, "He is my brother's son, I heard that his father was dead; so I sent for him and brought him here that I might quench with him the fire of my home-sickness." Quoth they, "Verily, he is a comely youth; but we fear for him from Queen Lab, lest she turn on thee with treachery and take him from thee, for she loveth handsome young men." Quoth the Shaykh, "The Queen will not gainsay my commandment, for she loveth and tendereth me; and when she shall know that he is my brother's son, she will not molest him or afflict me in him, neither trouble my heart on his account." Then King Badr Basim abode some months with the grocer, eating and drinking, and the old man loved him

1 Here the Shaykh is mistaken: he should have said, "The Sun in old Persian." "Almanac" simply makes nonsense of the Arabian Circe's name. In Arab. it is "Takwím," whence the Span. and Port. "Tacuino": in Heb. Hakamathá-Takunah = sapientia dispositionis astrorum (Asiat. Research, iii. 120).

with exceeding love. One day, as he sat in the shop according to his custom, behold, there came up a thousand eunuchs, with drawn swords and clad in various kinds of raiment and girt with jewelled girdles: all rode Arabian steeds and bore in baldrick Indian blades. They saluted the grocer, as they passed his shop and were followed by a thousand damsels like moons, clad in various raiments of silks and satins fringed with gold and embroidered with jewels of sorts, and spears were slung to their shoulders. In their midst rode a damsel mounted on a Rabite mare, saddled with a saddle of gold set with various kinds of jewels and jacinths; and they reached in a body the Shaykh's shop. The damsels saluted him and passed on, till, lo and behold! up came Queen Lab, in great state, and seeing King Badr Basim sitting in the shop, as he were the moon at its full, was amazed at his beauty and loveliness and became passionately enamoured of him, and distraught with desire of him. So she alighted, and sitting down by King Badr Basim, said to the old man, "Whence hadst thou this handsome one?" and the Shaykh replied, "He is my brother's son, and is lately come to me." Quoth Lab, "Let him be with me this night, that I may talk with him"; and quoth the old man, "Wilt thou take him from me and not enchant him?" Said she, "Yes," and said he, "Swear to me." So she sware to him that she would not do him any hurt or ensorcell him, and bidding bring him a fine horse, saddled and bridled with a golden bridle and decked with trappings all of gold set with jewels, gave the old man a thousand dinars, saying, "Use this.[1]" Then she took Badr Basim and carried him off, as he were the full moon on its fourteenth night, whilst all the folk, seeing his beauty, were grieved for him and said, "By Allah, verily, this youth deserved not to be bewitched by yonder sorceress, the accursed!" Now King Badr Basim heard all they said, but was silent, committing his case to Allah Almighty, till they came to——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifty-third Night,

She resumed, It hath reached me, O auspicious King, that King Badr Basim ceased not faring with Queen Lab and her suite till they came to her palace-gate, where the Emirs and eunuchs and Lords of the realm took foot and she bade the Chamberlains

1 *i.e.* for thy daily expenses.

dismiss her Officers and Grandees, who kissed ground and went away, whilst she entered the palace with Badr Basim and her eunuchs and women. Here he found a place whose like he had never seen at all, for it was builded of gold, and in its midst was a great basin brimfull of water midmost a vast flower-garden. He looked at the garden and saw it abounding in birds of various kinds and colours, warbling in all manner tongues and voices, pleasurable and plaintive. And everywhere he beheld great state and dominion and said, "Glory be to God, who of His bounty and long-suffering provideth those who serve other than Himself!" The Queen sat down at a latticed window overlooking the garden, on a couch of ivory, whereon was a high bed, and King Badr Basim seated himself by her side. She kissed him, and pressing him to her breast bade her women bring a tray of food. So they brought a tray of red gold, inlaid with pearls and jewels and spread with all manner of viands, and he and she ate till they were satisfied, and washed their hands; after which the waiting-women set on flagons of gold and silver and glass, together with all kinds of flowers and dishes of dried fruits. Then the Queen summoned the singing-women, and there came ten maidens as they were moons, hending all manner of musical instruments. Queen Lab crowned a cup, and drinking it off filled another and passed it to King Badr Basim, who took it and drank; and they ceased not to drink till they had their sufficiency. Then she bade the damsels sing, and they sang all manner modes till it seemed to Badr Basim as if the palace danced with him for joy. His sense was ecstasied and his breast broadened, and he forgot his strangerhood and said in himself, "Verily, this Queen is young and beautiful[1] and I will never leave her, for her kingdom is vaster than my kingdom and she is fairer than Princess Jauharah." So he ceased not to drink with her till even-tide came, when they lighted the lamps and waxen candles, and diffused censer-perfumes; nor did they leave drinking till they were both drunken, and the singing-women sang the while. Then Queen Lab, being in liquor, rose from her seat and lay down on a bed and dismissing her women, called to Badr Basim to come and sleep by her side. So he lay with her in all delight of life till the morning.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

1 *Un adolescent aime toutes les femmes.* Man is by nature polygamic, whereas woman as a rule is monogamic and polyandrous only when tired of her lover. For the man, as has been truly said, loves the woman, but the love of the woman is for the love of the man.

Now when it was the Seven Hundred and Fifty-fourth Night,

She said, It hath reached me, O auspicious King, that when the Queen awoke she repaired to the Hammam-bath in the palace, King Badr Basim being with her, and they bathed and were purified; after which she clad him in the finest of raiment and called for the service of wine. So the waiting-women brought the drinking-gear and they drank. Presently, the Queen arose and taking Badr Basim by the hand sat down with him on chairs and bade bring food, whereof they ate, and washed their hands. Then the damsels fetched the drinking-gear and fruits and flowers and confections, and they ceased not to eat and drink,[1] whilst the singing-girls sang various airs till the evening. They gave not over eating and drinking and merry-making for a space of forty days, when the Queen said to him, "O Badr Basim, say me whether is the more pleasant, this place or the shop of thine uncle the grocer?" He replied, "By Allah, O Queen, this is the pleasanter, for my uncle is but a beggarly man, who vendeth pot-herbs." She laughed at his words and the twain lay together in the pleasantest of case till the morning, when King Badr Basim awoke from sleep and found not Queen Lab by his side, so he said, "Would Heaven I knew where can she have gone!" And indeed he was troubled at her absence and perplexed about the case, for she stayed away from him a great while and did not return; so he donned his dress and went seeking her, but not finding her, and he said to himself, "Haply, she has gone to the flower-garden." Thereupon he went out into the garden and came to a running rill beside which he saw a white she-bird and on the stream-bank a tree full of birds of various colours, and he stood and watched the birds without their seeing him. And behold, a black bird flew down upon that white she-bird and fell to billing her pigeon-fashion, then he leapt on her and trod her three consecutive times, after which the bird changed and became a woman. Badr looked at her and lo! it was Queen Lab. So he knew that the black bird was a man transmewed, and that she was enamoured of him and had transformed herself into a bird that he might enjoy her; wherefore jealousy got hold upon him and he was wroth with the Queen because of the black bird. Then he returned to his place and lay down on the carpet-bed, and after an hour or so she came back to him and fell to kissing him and

1 I have already noted that the heroes and heroines of Eastern love-tales are always *bonnes fourchettes:* they eat and drink hard enough to scandalise the sentimental amourist of the West.

jesting with him; but being sore incensed against her he answered her not a word. She saw what was to do with him, and was assured that he had witnessed what befell her when she was a white bird and was trodden by the black bird; yet she discovered naught to him but concealed what ailed her. When he had done her need, he said to her, "O Queen, I would have thee give me leave to go to my uncle's shop, for I long after him and have not seen him these forty days." She replied, "Go to him, but tarry not from me, for I cannot brook to be parted from thee, nor can I endure without thee an hour." He said, "I hear and I obey," and mounting, rode to the shop of the Shaykh the grocer, who welcomed him and rose to him, and, embracing him, said to him, "How hast thou fared with yonder idolatress?" He replied, "I was well in health and happiness till this last night"; and told him what had passed in the garden with the black bird.[1] Now when the old man heard his words, he said, "Beware of her, for know that the birds upon the trees were all young men and strangers, whom she loved and enchanted and turned into birds. That black bird thou sawest was one of her Mamelukes whom she loved with exceeding love, till he cast his eyes upon one of her women, wherefore she changed him into a black bird."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifty-fifth Night,

She continued, It hath reached me, O auspicious King, that when Badr Basim acquainted the old grocer with all the doings of Queen Lab and what he had seen of her proceedings, the Shaykh gave him to know that all the birds upon the tree were young men and strangers whom she had enchanted, and that the black bird was one of her Mamelukes whom she had transmewed. "And," continued the Shaykh, "whenas she lusteth after him she transformeth herself into a she-bird that he may enjoy her, for she still loveth him with passionate love. When she found that thou knewest of her case, she plotted evil against thee, for she loveth thee not wholly. Bur no harm shall betide thee from her so long as I protect thee; therefore fear nothing; for I am a Moslem, by name Abdallah, and there is none in my day more magical than I; yet do I not make use of gramarye save upon constraint. Many a time have I put to naught the sorceries of yonder

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1 Here again a little excision is necessary; the reader already knows all about it.

accursed, and delivered folk from her, and I care not for her, because she can do me no hurt; nay, she feareth me with exceeding fear, as do all in the city who, like her, are magicians and serve the fire, not the Omnipotent Sire. So to-morrow come thou to me and tell me what she doth with thee, for this very night she will cast about to destroy thee, and I will tell thee how thou shalt do with her, that thou mayst save thyself from her malice." Then King Badr Basim farewelled the Shaykh, and returned to the Queen whom he found awaiting him. When she saw him she rose, and seating him and welcoming him, brought him meat and drink, and the two ate till they had enough, and washed their hands; after which she called for wine, and they drank till the night was well-nigh half spent, when she plied him with cup after cup till he was drunken and lost sense[1] and wit. When she saw him thus, she said to him, "I conjure thee by Allah, and by whatso thou worshippest, if I ask thee a question wilt thou inform me rightly and answer me truly?" And he being drunken, answered, "Yes, O my lady." Quoth she, "O my lord and light of mine eyes, when thou awokest last night and foundest me not, thou soughtest me, till thou sawest me in the garden, under the guise of a white she-bird, and also thou sawest the black bird leap on me and tread me. Now I will tell the truth of this matter. That black bird was one of my Mamelukes, whom I loved with exceeding love; but one day he cast his eyes upon a certain of my slave-girls, wherefore jealousy gat hold upon me and I transformed him by my spells into a black bird, and her I slew. But now I cannot endure without him a single hour; so whenever I lust after him, I change myself into a she-bird and go to him that he may be with me and enjoy me, even as thou hast seen. Art thou not, therefore, incensed against me because of this, albeit, by the virtue of Fire and Light, Shade and Heat, I love thee more than ever, and I have made thee my portion o. the world?" He answered (being drunken), "Thy conjecture of the cause of my rage is correct, and it had no reason other than this." With this she embraced him and kissed him and made great show of love to him; then she lay down to sleep and he by her side. Presently, about midnight, she rose from the carpet-bed and King Badr Basim was awake; but he feigned sleep and watched stealthily to see what she would do. She took out of a red bag a something red, which she

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1 Arab. "Hiss," prop. speaking a perception (as of sound or motion) as opposed to "Hadas," a surmise or opinion without proof.

planted a-middlemost the chamber, and it became a stream running like the sea; after which she took a handful of barley, and strewing it on the ground, watered it with water from the river; whereupon it became wheat in the ear, and she gathered it and ground it into flour. Then she set it aside and returning to bed, lay down by Badr Basim till morning, when he arose and washed his face and asked her leave to visit the Shaykh his uncle. She gave him permission and he repaired to Abdallah and told him what had passed. The old man laughed and said, "By Allah, this miscreant witch plotteth mischief against thee, but reck thou not of her ever!" Then he gave him a pound of parched corn[1] and said to him, "Take this with thee and know that, when she seeth it, she will ask thee:—What is this and what wilt thou do with it? Do thou answer:—Abundance of good things is good; and eat of it. Then will she bring forth to thee parched grain of her own and say to thee:—Eat of this Sawík; and do thou feign to her that thou eatest thereof, but eat of this instead, and beware and have a care lest thou eat of hers even a grain; for, an thou eat so much as a grain thereof, her spells will have power over thee and she will enchant thee and say to thee:—Leave this form of a man. Whereupon thou wilt quit thine own shape for what shape she will. But, an thou eat not thereof, her enchantments will be null and void and no harm will betide thee therefrom; whereat she will be shamed with shame exceeding and say to thee:—I did but jest with thee! Then will she make a show of love and fondness to thee; but this will all be but hypocrisy in her and craft. And do thou also make a show of love to her and say to her:—O my lady and light of mine eyes, eat of this parched barley and see how delicious it is. And if she eat thereof, though it be but a grain, take water in thy hand and throw it in her face, saying:—Quit this human form (for what form soever thou wilt have her take). Then leave her and come to me and I will counsel thee what to do." So Badr Basim took leave of him and returning to the palace, went in to the Queen, who said to him, "Welcome and well come and good cheer to thee!" And she rose and kissed him, saying, "Thou hast tarried long from me, O my lord." He replied, "I have been with my uncle, and he gave me to eat of this Sawik." Quoth she, "We have better than that." Then she

1 Arab. "Sawík," the old and modern name for native frumenty, green grain (mostly barley) toasted, pounded, mixed with dates or sugar and eaten on journeys when cooking is impracticable M. C. de Perceval (iii. 54) gives it a different and now unknown name; and Mr. Lane also applies it to "ptisane." It named the "Day of Sawaykah" (for which see Pilgrimage, ii. 19), called by our popular authors the "War of the Meal-sacks."

laid his parched Sawik in one plate and hers in another and said to him, "Eat of this, for 'tis better than thine." So he feigned to eat of it and when she thought he had done so, she took water in her hand and sprinkled him therewith, saying, "Quit this form, O thou gallows bird, thou miserable, and take that of a mule one-eyed and foul of favour." But he changed not; which when she saw, she arose and went up to him and kissed him between the eyes, saying, "O my beloved, I did but jest with thee; bear me no malice because of this." Quoth he, "O my lady, I bear thee no whit of malice; nay, I am assured that thou lovest me; but eat of this my parched barley." So she ate a mouthful of Abdallah's Sawik; but no sooner had it settled in her stomach than she was convulsed: and King Badr Basim took water in his palm and threw it in her face, saying, "Quit this human form and take that of a dapple mule." No sooner had he spoken than she found herself changed into a she-mule, whereupon the tears rolled down her cheeks and she fell to rubbing her muzzle against his feet. Then he would have bridled her, but she would not take the bit; so he left her and, going to the grocer, told him what had passed. Abdallah brought out for him a bridle and bade him rein her forthwith. So he took it to the palace, and when she saw him, she came up to him and he set the bit in her mouth and mounting her, rode forth to find the Shaykh. Bnt when the old man saw her, he rose and said to her, "Almighty Allah confound thee, O accursed woman!" Then quoth he to Badr, "O my son, there is no more tarrying for thee in this city; so ride her and fare with her whither thou wilt and beware lest thou commit the bridle[1] to any." King Badr thanked him and farewelling him, fared on three days without ceasing, till he drew near another city; and there met him an old man, grey-headed and comely, who said to him, "Whence comest thou, O my son?" Badr replied, "From the city of this witch"; and the old man said, "Thou art my guest to-night." He consented and went with him; but by the way behold, they met an old woman, who wept when she saw the mule, and said, "There is no god but *the* God! Verily, this mule resembleth my son's she-mule, which is dead, and my heart acheth for her; so, Allah upon thee, O my lord, do thou sell her

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1 Mr. Keightley (pp. 122-24, Tales and Popular Fictions, a book now somewhat obsolete) remarks, "There is nothing said about the bridle in the account of the sale *(infra)*, but I am sure that in the original tale, Badr's misfortunes must have been owing to his having parted with it. In Chaucer's Squier's Tale the bridle would also appear to have been of some importance." He quotes a story from the Notti Piacevoli of Straparola, the Milanese, published at Venice in 1550. And there is a popular story of the kind in Germany.

to me!" He replied, "By Allah, O my mother, I cannot sell her." But she cried, "Allah upon thee, do not refuse my request, for my son will surely be a dead man except I buy him this mule." And she importuned him, till he exclaimed, "I will not sell her save for a thousand dinars," saying in himself, "Whence should this old woman get a thousand gold pieces?" Thereupon she brought out from her girdle a purse containing a thousand ducats, which when King Badr Basim saw, he said, "O my mother, I did but jest with thee; I cannot sell her." But the old man looked at him and said, "O my son, in this city none may lie, for whoso lieth they put to death." So King Badr Basim lighted down from the mule,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fifty-sixth Night,

She pursued, It hath reached me, O auspicious King, that when Badr Basim dismounted from and delivered the mule to the old woman, she drew the bit from her mouth and, taking water in her hand, sprinkled the mule therewith, saying, "O my daughter, quit this shape for that form wherein thou wast aforetime!" Upon this she was straightway restored to her original semblance, and the two women embraced and kissed each other. So King Badr Basim knew that the old woman was Queen Lab's mother, and that he had been tricked and would have fled; when, lo! the old woman whistled a loud whistle and her call was obeyed by an Ifrit as he were a great mountain, whereat Badr was affrighted and stood still. Then the old woman mounted on the Ifrit's back, taking her daughter behind her and King Badr Basim before her, and the Ifrit flew off with them; nor was it a full hour ere they were in the palace of Queen Lab, who sat down on the throne of kingship and said to Badr, "Gallows bird that thou art, now am I come hither and have attained to that I desired and soon will I show thee how I will do with thee and with yonder old man the grocer! How many favours have I shown him! Yet he doth me frowardness; for thou hast not attained thine end but by means of him." Then she took water and sprinkled him therewith, saying, "Quit the shape wherein thou art for the form of a foul-favoured fowl, the foulest of all fowls"; and she set him in a cage and cut off from him meat and drink; but one of her women, seeing this cruelty, took compassion on him and gave him food and water without her knowledge. One

day the damsel took her mistress at unawares and going forth the palace, repaired to the old grocer, to whom she told the whole case, saying, "Queen Lab is minded to make an end of thy brother's son." The Shaykh thanked her and said, "There is no help but that I take the city from her and make thee Queen thereof in her stead." Then he whistled a loud whistle and there came forth to him an Ifrit with four wings, to whom he said, "Take up this damsel and carry her to the city of Julnar the Sea-born and her mother Faráshah[1] for they twain are the most powerful magicians on face of earth." And he said to the damsel, "When thou comest thither, tell them that King Badr Basim is Queen Lab's captive." Then the Ifrit took up his load and, flying off with her, in a little while set her down upon the terrace roof of Queen Julnar's palace. So she descended and going in to the Queen, kissed earth and told her what had passed with her son, first and last, whereupon Julnar rose to her and entreated her with honour and thanked her. Then she let beat the drums in the city and acquainted her lieges and the lords of her realm with the good news that King Badr Basim was found; after which she and her mother Farashah and her brother Salih assembled all the tribes of the Jinn and the troops of the main; for the Kings of the Jinn obeyed them since the taking of King Al-Samandal. Presently they all flew up into the air and lighting down on the city of the sorceress, sacked the town and the palace and slew all the Unbelievers therein in the twinkling of an eye. Then said Julnar to the damsel, "Where is my son?" And the slave-girl brought her the cage and signing to the bird within, cried, "This is thy son." So Julnar took him forth of the cage and sprinkled him with water, saying, "Quit this shape for the form wherein thou wast aforetime"; nor had she made an end of her speech ere he shook and became a man as before: whereupon his mother, seeing him restored to human shape, embraced him and he wept with sore weeping. On like wise did his uncle Salih and his grandmother and the daughters of his uncle and fell to kissing his hands and feet. Then Julnar sent for Shaykh Abdallah and thanking him for his kind dealing with her son, married him to the damsel, whom he had despatched to her with news of him, and made him King of the city. Moreover, she

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1 Here for the first time we find the name of the mother who has often been mentioned in the story. Faráshah is the fem. or singular form of "Farásh," a butterfly, a moth. Lane notes that his Shaykh gives it the very unusual sense of "a locust."

summoned those who survived of the citizens (and they were Moslems), and made them swear fealty to him and take the oath of loyalty, whereto they replied, "Hearkening and obedience!" Then she and her company farewelled him and returned to their own capital. The townsfolk came out to meet them, with drums beating, and decorated the place three days and held high festival, of the greatness of their joy for the return of their King Badr Basim. After this Badr said to his mother, "O my mother, naught remains but that I marry and we be all united." She replied, "Right is thy rede, O my son, but wait till we ask who befitteth thee among the daughters of the Kings." And his grandmother Farashah, and the daughters of both his uncles said, "O Badr Basim, we will help thee to win thy wish forthright." Then each of them arose and fared forth questing in the lands, whilst Julnar sent out her waiting women on the necks of Ifrits, bidding them leave not a city nor a King's palace without noting all the handsome girls that were therein. But when King Badr Basim saw the trouble they were taking in this matter, he said to Julnar, "O my mother, leave this thing, for none will content me save Jauharah, daughter of King Al-Samandal; for that she is indeed a jewel,[1] according to her name." Replied Julnar, "I know that which thou seekest"; and bade forthright bring Al-Samandal the King. As soon as he was present, she sent for Badr Basim and acquainted him with the King's coming, whereupon he went in to him. Now when Al-Samandal was aware of his presence, he rose to him and saluted him and bade him welcome; and King Badr Basim demanded of him his daughter Jauharah in marriage. Quoth he, "She is thine handmaid and at thy service and disposition," and he despatched some of his suite bidding them seek her abode and, after telling her that her sire was in the hands of King Badr Basim, to bring her forthright. So they flew up into the air and disappeared and they returned after a while, with the Princess who, as soon as she saw her father, went up to him and threw her arms round his neck. Then looking at her he said, "O my daughter, know that I have given thee in wedlock to this magnanimous Sovran, and valiant lion King Badr Basim, son of Queen Julnar the Sea-born, for that he is the goodliest of the folk of his day and most powerful and the most exalted of them in degree and the noblest in rank; he befitteth none but thee and thou none but him." Answered she, "I may not gainsay thee, O my sire; do as thou wilt, for indeed chagrin and despite are at an

1 Punning upon Jauharah = "a jewel," a name that has an Hibernian smack.

end, and I am one of his handmaids." So they summoned the Kazi and the witnesses who drew up the marriage-contract between King Badr Basim and the Princess Jauharah, and the citizens decorated the city and beat the drums of rejoicing, and they released all who were in the jails, whilst the King clothed the widows and the orphans and bestowed robes of honour upon the Lords of the Realm and Emirs and Grandees: and they made bride-feasts and held high festival night and morn ten days, at the end of which time they displayed the bride in nine different dresses before King Badr Basim, who bestowed an honourable robe upon King Al-Samandal and sent him back to his country and people and kinsfolk. And they ceased not from living the most delectable of life and the most solaceful of days, eating and drinking and enjoying every luxury, till there came to them the Destroyer of delights and the Sunderer of societies; and this is the end of their story,[1] may Allah have mercy on them all! Moreover, O auspicious King, a tale is also told anent

KING MOHAMMED BIN SABAIK AND THE MERCHANT HASAN.

There was once, in days of yore and in ages and times long gone before, a King of the Kings of the Persians, by name Mohammed bin Sabáik, who ruled over Khorásán-land and used every year to go on razzia into the countries of the Miscreants in Hind and Sind and China and the lands of Máwarannahr beyond the Oxus and other regions of the barbarians and what not else. He was a just King, a valiant and a generous, and loved table-talk[2] and tales, and verses and anecdotes, and histories and entertaining stories, and legends of the ancients. Whoso knew a rare recital and related it to him in such fashion as to please him, he would bestow on him a sumptuous robe of honour and clothe him from head to foot and give him a thousand dinars, and mount him on a horse saddled and bridled, besides other great gifts; and the man would take all this and wend his way. Now it chanced that one day

1 In the old version, "All the lovers of the Magic Queen resumed their pristine forms as soon as she ceased to live"; moreover, they were all sons of kings, princes, or persons of high degree.

2 Arab. "Munádamah" = conversation over the cup (Lane), used somewhat in the sense of "Musámarah" = talks by moonlight.

there came an old man before him and related to him a rare story, which pleased the King and made him marvel, so he ordered him a magnificent present, amongst other things a thousand dinars of Khorasan and a horse with its housings and trappings. After this the bruit of the King's munificence was blazed abroad in all countries, and there heard of him a man, Hasan the Merchant hight, who was generous, open-handed and learned, a scholar and an accomplished poet. Now that King had an envious Wazir, a multum-in-parvo of ill, loving no man, rich nor poor; and whoso came before the King and he gave him aught, he envied him and said, "Verily, this fashion annihilateth wealth and ruineth the land; and such is the custom of the King." But this was naught save envy and despite in that Minister. Presently the King heard talk of Hasan the Merchant, and sending for him said to him as soon as he came into the presence, "O Merchant Hasan, this Wazir of mine vexeth and thwarteth me concerning the money I give to poets and boon-companions and story-tellers and glee-men, and I would have thee tell me a goodly history and a rare story, such as I have never before heard. An it please me, I will give thee lands galore, with their forts, in free tenure, in addition to thy fiefs and untaxed lands; besides which I will put my whole kingdom in thy hands and make thee my Chief Wazir; so shalt thou sit on my right hand and rule my subjects. But, an thou bring me not that which I bid thee, I will take all that is in thy hand and banish thee my realm." Replied Hasan, "Hearkening and obedience to our lord the King! But thy slave beseecheth thee to have patience with him a year; then will he tell thee a tale such as thou hast never in thy life heard, neither hath other than thou heard its like, not to say a better than it." Quoth the King, "I grant thee a whole year's delay." And he called for a costly robe of honour wherein he robed Hasan, saying, "Keep thy house and mount not horse, neither go nor come for a year's time, till thou bring me that I seek of thee. An thou bring it, especial favour awaiteth thee and thou mayst count upon that which I have promised thee; but, an thou bring it not, thou art not of us nor are we of thee."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifty-seventh Night,

She said, It hath reached me, O auspicious King, that when King Mohammed son of Sabaik said to Hasan the Merchant,

"An thou bring me that I seek of thee, especial favour awaiteth thee and thou mayest now rejoice in that which I have promised thee; but, an thou bring it not, thou art not of us nor are we of thee," Hasan kissed ground before the King and went out from the presence. Then he chose five of the best of his Mamelukes, who could all write and read and were learned, intelligent, accomplished; and he gave each of them five thousand dinars, saying, "I reared you not save for the like of this day; so do ye help me to further the King's desire and deliver me from his hand." Quoth they, "What wilt thou have us do? Our lives be thy ransom!" Quoth he, "I wish you to go each to a different country and seek out diligently the learned and erudite and literate, and the tellers of wondrous stories and marvellous histories, and do your endeavour to procure me the story of Sayf al-Mulúk. If ye find it with any one, pay him what price soever he asketh for it. although he demand a thousand dinars; give him what ye may and promise him the rest and bring me the story; for whoso happeneth on it and bringeth it to me, I will bestow on him a costly robe of honour and largesse galore, and there shall be to me none more worshipped than he." Then said he to one of them, "Hie thou to Al-Hind and Al-Sind and all their provinces and dependencies." To another, "Hie thou to the home of the Persians and to China and her climates." To the third, "Hie thou to the land of Khorasan, with its districts." To the fourth, "Hie thou to Mauritania and all its regions, districts, provinces and quarters." And to the fifth, "Hie thou to Syria and Egypt and their outliers." Moreover, he chose them out an auspicious day and said to them, "Fare ye forth this day and be diligent in the accomplishment of my need and be not slothful, though the case cost you your lives." So they farewelled him and departed, each taking the direction prescribed to him. Now four of them were absent four months, and searched but found nothing; so they returned and told their master, whose breast was straitened, that they had ransacked towns and cities and countries for the thing he sought, but had happened upon naught thereof. Meanwhile, the fifth servant journeyed till he came to the land of Syria and entered Damascus, which he found a pleasant city and a secure, abounding in trees and rills, leas and fruiteries, and birds chanting the praises of Allah the One, the All-powerful of sway, Creator of Night and Day. Here he tarried some time, asking for his master's desire, but none answered him, wherefore he was on the point of departing thence to another place, when he met a young man running and stumbling over his

skirts. So he asked of him, "Wherefore runnest thou in such eagerness and whither doth thou press?" And he answered, "There is an elder here, a man of learning, who every day at this time taketh his seat on a stool,[1] and relateth tales and stories and delectable anecdotes whereof never heard any the like; and I am running to get me a place near him and fear I shall find no room, because of the much folk." Quoth the Mameluke, "Take me with thee"; and quoth the youth, "Make haste in thy walking." So he shut his door and hastened with him to the place of recitation, where he saw an old man of bright favour seated on a stool holding forth to the folk. He sat down near him and addressed himself to hear his story till the going down of the sun, when the old man made an end of his tale, and the people, having heard it all, dispersed from about him; whereupon the Mameluke accosted him and saluted him, and he returned his salam and greeted him with the utmost worship and courtesy. Then said the messenger to him, "O my lord Shaykh, thou art a comely and reverend man, and thy discourse is goodly; but I would fain ask thee of somewhat." Replied the old man, "Ask of what thou wilt!" Then said the Mameluke, "Hast thou the story of Sayf al-Mulúk and Badí'a al-Jamál?" Rejoined the elder, "And who told thee of this story and informed thee thereof?" Answered the messenger, "None told me of it, but I am come from a far country in quest of this tale, and I will pay thee whatever thou askest for its price if thou have it, and wilt of thy bounty and charity impart it to me and make it an alms to me of the generosity of thy nature, for had I my life in my hand and lavished it upon thee for this thing, yet were it pleasing to my heart." Replied the old man, "Be of good cheer and keep thine eye cool and clear: thou shalt have it; but this is no story that one telleth in the beaten highway, nor do I give it to every one." Cried the other, "By Allah, O my lord, do not grudge it me, but ask of me what price thou wilt." And the old man, "If thou wish for the history give me an hundred dinars and thou shalt have it; but upon five conditions." Now when the Mameluke knew that the old man had the story and was willing to sell it to him, he joyed with exceeding joy and said, "I will give thee the hundred dinars by way of price and ten to boot as a gratuity and take it on the conditions of which thou speakest." Said the old man, "Then go and fetch the

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1 Arab. "Kursi," a word of many meanings; here it would allude to the square crate-like seat of palm-fronds used by the Ráwi or public reciter of tales when he is not pacing about the coffee-house.

gold pieces, and take that thou seekest." So the messenger kissed his hands, and joyful and happy returned to his lodging, where he laid an hundred and ten dinars[1] in a purse he had by him. As soon as morning morrowed, he donned his clothes, and taking the dinars repaired to the story-teller, whom he found seated at the door of his house. So he saluted him and the other returned his salam. Then he gave him the gold, and the old man took it and carrying the messenger into his house made him sit down in a convenient place, when he set before him ink-case and reed-pen and paper and, giving him a book, said to him, "Write out what thou seekest of the night-story[2] of Sayf al-Muluk from this book." Accordingly the Mameluke fell to work and wrote till he had made an end of his copy, when he read it to the old man, and he corrected it and presently said to him, "Know, O my son, that my five conditions are as follows: firstly, that thou tell not this story in the beaten high road nor before women and slave-girls nor to black slaves nor feather-heads; nor again to boys; but read it only before Kings and Emirs and Wazirs and men of learning, such as expounders of the Koran and others." Thereupon the messenger accepted the conditions and kissing the old man's hand, took leave of him and fared forth. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fifty-eighth Night,

She continued, It hath reached me, O auspicious King, that when the Mameluke of Hasan the Merchant had copied the tale out of the book belonging to the old man of Damascus, and had accepted his conditions and farewelled him, he fared forth on the same day, glad and joyful, and journeyed on diligently, of the excess of his contentment, for that he had gotten the story of Sayf al-Muluk, till he came to his own country, when he despatched his servant to bear the good news to his master and say to him, "Thy Mameluke is come back in safety and hath won his will and his aim." (Now of the term appointed between Hasan and the King there wanted but ten days.) Then, after taking rest in his own quarters, he himself went in to the Merchant and told him all that had befallen him and gave him the book containing the story

1 Von Hammer remarks that this is precisely the sum paid in Egypt for a MS. copy of The Nights.

2 Arab. "Samar," the origin of Musámarah, which see vol. iii. night ccclxx.

of Sayf al-Muluk and Badi'a al-Jamal, when Hasan joyed with exceeding joy at the sight and bestowed on him all the clothes he had on and gave him ten thoroughbred horses and the like number of camels and mules and three negro chattels and two white slaves. Then Hasan took the book and copied out the story plainly in his own hand ; after which he presented himself before the King and said to him, "O thou auspicious King, I have brought thee a night-story and a rarely pleasant relation, whose like none ever heard at all." When these words reached the King's ear he sent forthright for all the Emirs, who were men of understanding, and all the learned doctors and folk of erudition and culture and poets and wits ; and Hasan sat down and read the history before the King, who marvelled thereat and approved it, as did all who were present, and they showered gold and silver and jewels upon the Merchant. Moreover, the King bestowed on him a costly robe of honour of the richest of his raiment and gave him a great city with its castles and outliers; and he appointed him one of his Chief Wazirs and seated him on his right hand. Then he caused the scribes write the story in letters of gold and lay it up in his privy treasures ; and whenever his breast was straitened, he would summon Hasan and he would read him the story,[1] which was as follows :—

STORY OF PRINCE SAYF AL-MULUK AND THE PRINCESS BADI'A AL-JAMAL.

THERE was once, in days of old and in ages and times long told, a King in Egypt called 'Ásim bin Safwán,[2] who was a liberal and beneficent sovran, venerable and majestic. He owned many cities and sconces and fortresses and troops and warriors, and had a Wazir named Fáris bin Sálih,[3] and he and all his subjects worshipped the sun and the fire, instead of the All-powerful Sire, the Glorious, the Victorious. Now this King was become a very old man, weakened and wasted with age and sickness and decrepitude ; for he had lived an hundred and fourscore years and

1 The pomp and circumstance with which the tale is introduced to the reader show the importance attached to it. Lane, most injudiciously I think, transfers the Proemium to a note in chapt. xxiv., thus converting an Arabian Night into an Arabian Note.

2 'Ásim = defending (honour) or defended, son of Safwán = clear, cold (dry). Trébutien (ii. 126) has Safran.

3 Fáris = the rider, the Knight, son of Sálih = the righteous, the pious, the just

had no children, male or female, by reason whereof he was ever in cark and care from morning to night and from night to morn. It so happened that one day of the days, he was sitting on the throne of his kingship, with his Emirs and Wazirs and Captains and Grandees in attendance on him, according to their custom, in their several stations, and whenever there came in an Emir, who had with him a son or two sons, or haply three who stood at the sides of their sires the King envied him and said in himself, "Every one of these is happy and rejoiceth in his children, whilst I, I have no child, and to-morrow I die and leave my reign and throne and lands and hoards, and strangers will take them and none will bear me in memory nor will there remain any mention of me in the world." Then he became drowned in the sea of thought, and for the much thronging of griefs and anxieties upon his heart, like travellers faring for the well, he shed tears and descending from his throne, sat down upon the floor,[1] weeping and humbling himself before the Lord. Now when the Wazir and notables of the realm and others who were present in the assembly saw him do thus with his royal person, they feared for their lives and let the poursuivants cry aloud to the lieges, saying, "Hie ye to your homes and rest till the King recover from what aileth him." So they went away, leaving none in the presence save the Minister who, as soon as the King came to himself, kissed ground between his hands and said, "O King of the Age and the time, wherefore this weeping and wailing? Tell me who hath transgressed against thee of the Kings or Castellans or Emirs or Grandees, and inform me who hath thwarted thee, O my liege lord, that we may all fall on him and tear his soul from his two sides." But he spake not, neither raised his head; whereupon the Minister kissed ground before him a second time and said to him, "O Master,[2] I am even as thy son and thy slave, nay, I have reared thee; yet know I not the cause of thy cark and chagrin and of this thy case; and who should know but I who should stand in my stead between thy hands? Tell me, therefore, why this weeping and wherefore thine affliction." Nevertheless, the King neither opened his mouth nor raised his head, but ceased not to weep and cry with a loud crying and lament with exceeding lamentation

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1 In sign of the deepest dejection, when a man would signify that he can fall no lower.

2 Arab. "Yá Khawand" (in Bresl. Edit., vol. iv. 191) and fem. form Khawandah (p. 20) from Pers. Kháwand or Kháwandagár = superior, lord, master; Khudáwand is still used in popular as in classical Persian, and is universally understood in Hindostan.

and ejaculate, "Alas!" The Wazir took patience with him awhile, after which he said to him, "Except thou tell me the cause of this thine affliction, I will set this sword to my heart and will slay myself before thine eyes, rather than see thee thus distressed." Then King Asim raised his head and, wiping away his tears, said, "O Minister of good counsel and experience, leave me to my care and my chagrin, for that which is in my heart of sorrow sufficeth me." But Faris said, "Tell me, O King, the cause of this thy weeping, haply Allah will appoint thee relief at my hands."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifty-ninth Night,

She pursued, It hath reached me, O auspicious King, that the Wazir said to King Asim, "Tell me the cause of this thy weeping: haply Allah shall appoint thee relief at my hands." Replied the King, "O Wazir, I weep not for moneys nor horses nor kingdoms nor aught else, but that I am become an old man, yea, very old, nigh upon an hundred and four-score years of age, and I have not been blessed with a child, male or female: so, when I die, they will bury me and my trace will be effaced and my name cut off; the stranger will take my throne and reign, and none will ever make mention of my being." Rejoined the Minister Faris, "O King of the Age, I am older than thou by an hundred years, yet have I never been blest with boon of child, and cease not day and night from cark and care and concern; so how shall we do, I and thou?" Quoth Asim, "O Wazir, hast thou no device or shift in this matter?" and quoth the Minister, "Know, O King, that I have heard of a Sovran in the land of Sabá[1] by name Solomon David-son (upon the twain be the Peace[2]!), who pretendeth to prophetship and avoucheth that he hath a mighty Lord who can do all things and whose kingdom is in the heavens and who hath dominion over all mankind and birds and beasts and over the wind and the Jinn. Moreover, he kenneth the speech of birds and the language of every other created thing; and withal, he calleth all creatures to the worship of his Lord and discourseth

1 The Biblical Sheba, whence came the Queen of many Hebrew fables.

2 These would be the interjections of the writer or story-teller. The Mac. Edit. is here a sketch which must be filled up by the Bresl. Edit., vol. v. 189-318: "Tale of King Asim and his son Sayf al-Mulúk with Badi'a al-Jamál."

to them of their service. So let us send him a messenger in the King's name and seek of him our need, beseeching him to put up prayer to his Lord that he vouchsafe each of us boon of issue. If his Faith be soothfast and his Lord Omnipotent, He will assuredly bless each of us with a child, male or female, and if the thing thus fall out, we will enter his faith and worship his Lord; else will we take patience and devise us another device." The King cried, "This is well seen, and my breast is broadened by this thy speech; but where shall we find a messenger befitting this grave matter, for that this Solomon is no kinglet and the approaching him is no light affair? Indeed, I will send him none, on the like of this matter, save thyself; for thou art ancient and versed in all manner affairs, and the like of thee is the like of myself; wherefore I desire that thou weary thyself and journey to him and occupy thyself sedulously with accomplishing this matter, so haply solace may be at thy hand." The Minister said, "I hear and I obey; but rise thou forthwith, and seat thee upon the throne, so the Emirs and Lords of the realm and officers and the lieges may enter applying themselves to thy service according to their custom; for they all went away from thee, troubled at heart on thine account. Then will I go out and set forth on the Sovran's errand." So the King arose forthright and sat down on the throne of his kingship, whilst the Wazir went out and said to the Chamberlain, "Bid the folk proceed to their service as of their wont." Accordingly the troops and Captains and Lords of the land entered after they had spread the tables, and ate and drank and withdrew as was their wont, after which the Wazir Faris went forth from King Asim, and repairing to his own house equipped himself for travel and returned to the King, who opened to him the treasuries and provided him with rarities and things of price and rich stuffs and gear without compare, such as nor Emir nor Wazir hath power to possess. Moreover, King Asim charged him to accost Solomon with reverence, foregoing him with the salam but not exceeding in speech; "and" (continued he) "then do thou ask of him thy need; and if he say 'tis granted, return to us in haste, for I shall be awaiting thee." Accordingly, the Minister kissed hands and took the presents, and setting out, fared on night and day till he came within fifteen days' journey of Saba. Meanwhile, Allah (extolled and exalted be He!) inspired Solomon the son of David (the Peace be upon both!) and said to him, "O Solomon, the King of Egypt sendeth unto thee his Chief Wazir with a present of rarities and such and such things of price; so do thou also despatch thy counsellor Asaf bin

Barkhiyá to meet him with honour and with victual at the halting-places; and when he cometh to thy presence, say unto him:—Verily, thy King hath sent thee in quest of this and that, and thy business is thus and thus. Then do thou propound to him The Saving Faith.[1]" Whereupon Solomon bade his Wazir make ready a company of his retainers and go forth to meet the Minister of Egypt with honour and sumptuous provision at the halting-places. So Asaf made ready all that was needed for their entertainment, and setting out fared on till he fell in with Faris, and accosted him with the salam, honouring him and his company with exceeding honour. Moreover, he brought them provaunt and provender at the halting-places, and said to them, "Well come and welcome and fair welcome to the coming guests! Rejoice in the certain winning of your wish! Be your souls of good cheer, and your eyes cool and clear, and your breasts be broadened!" Quoth Faris in himself, "Who acquainted him with this?" and he said to Asaf,[2] "O my lord, and who gave thee to know of us and our need?" "It was Solomon son of David (upon whom be the Peace!), told us of this!" "And who told our lord Solomon?" "The Lord of the heaven and the earth told him, the God of all creatures!" "This is none other than a mighty God!" "And do ye not worship him?" "We worship the Sun, and prostrate ourselves thereto." "O Wazir Faris, the sun is but a star of the stars created by Allah (extolled and exalted be He!), and Allah forbid that it should be a Lord! Because whiles it riseth and whiles it setteth, but our Lord is ever present and never absent, and He over all things is Omnipotent!" Then they journeyed on a little while till they came to the land Saba and drew near the throne of Solomon David-son (upon the twain be the Peace!), who commanded his hosts of men and Jinn and others[3] to form line on their road. So the beasts of the sea and the elephants and leopards and lynxes and all beasts of the land ranged themselves in espalier on either side of the way, after their several kinds, and similarly the Jinn drew out in two ranks, appearing all to mortal eyes

1 The oath by the Seal-ring of Solomon was the Stygian "swear" in Fairy-land. The signet consisted of four jewels, presented by as many angels, representing the Winds, the Birds, Earth (including sea), and Spirits, and the gems were inscribed with as many sentences: (1) To Allah belong Majesty and Might; (2) All created things praise the Lord; (3) Heaven and Earth are Allah's slaves; and (4) There is no god but *the* God and Mohammed is His messenger. For Sakhr and his theft of the signet, see Dr. Weil's, "The Bible, the Koran, and the Talmud."

2 Trébutien (ii. 128) remarks, "Cet Assaf peut être celui auquel David adresse plusieurs de ses psaumes, et que nos interprètes disent avoir été son maître de chapelle (from Biblioth. Orient).

3 Mermen, monsters, beasts, etc.

without concealment, in divers forms grisly and gruesome. So they lined the road on either hand, and the birds bespread their wings over the host of creatures to shade them, warbling one to other in all manner of voices and tongues. Now when the people of Egypt came to this terrible array, they dreaded it and durst not proceed; but Asaf said to them, "Pass on amidst them and walk forward and fear them not: for they are slaves of Solomon son of David, and none of them will harm you." So saying, he entered between the ranks, followed by all the folk and amongst them the Wazir of Egypt and his company, fearful: and they ceased not faring forwards till they reached the city, where they lodged the embassy in the guest-house, and for the space of three days entertained them sumptuously, entreating them with the utmost honour. Then they carried them before Solomon, prophet of Allah (on whom be the Peace!), and when entering they would have kissed earth before him; but he forbade them, saying, "It besitteth not a man to prostrate himself to earth save before Allah (to Whom belong Might and Majesty!), Creator of Earth and Heaven and all other things; wherefore, whosoever of you hath a mind to sit let him be seated in my service, or to stand let him stand, but let none stand to do me worship." So they obeyed him and the Wazir Faris and some of his intimates sat down, whilst certain of the lesser sort remained afoot to wait on him. When they had sat awhile, the servants spread the tables and they all, men and beasts, ate their sufficiency.[1] Then Solomon bade Faris expound his errand, that it might be accomplished, saying, "Speak and hide naught of that wherefor thou art come; for I know why ye come and what is your errand, which is thus and thus. The King of Egypt who despatched thee, Asim hight, hath become a very old man, infirm, decrepit; and Allah (whose name be exalted!) hath not blessed him with offspring, male or female. So he abode in cark and care and chagrin from morn to night and from night to morn. It so happened that one day of the days as he sat upon the throne of his kingship with his Emirs and Wazirs, and Captains and Grandees in attendance on him, he saw some of them with two sons, others with one and others with even three, who came with their sire to do him service. So he

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1 This is in accordance with Eastern etiquette; the guest must be fed before his errand is asked. The Porte, in the days of its pride, managed in this way sorely to insult the Ambassadors of the most powerful European kingdoms, and the first French Republic had the honour of abating the barbarians' nuisance. So the old Scottish Highlanders never asked the name or clan of a chance guest, lest he prove a foe, before he had eaten their food.

said in himself, of the excess of his sorrow,—Who shall get my kingdom after my death? Will any save a stranger take it? And thus shall I pass out of being as though I had never been! On this account he became drowned in the sea of thought, until his eyes were flooded with tears and he covered his face with his kerchief and wept with sore weeping. Then he rose from off his throne and sat down upon the floor wailing and lamenting, and none knew what was in heart as he grovelled in the ground save Allah Almighty."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixtieth Night,

She resumed, It hath reached me, O auspicious King, that Solomon David-son (upon both of whom be the Peace!) after disclosing to the Wazir Faris that which had passed between himself and his master, King Asim, said to him, "Is this that I have told thee the truth, O Wazir?" Replied Faris, "O prophet of Allah, this thou hast said is indeed sooth and verity; but when we discoursed of this matter, none was with the King and myself, nor was any ware of our case; who, then, told thee of all these things?" Answered Solomon, "They were told to me by my Lord, who knoweth whatso is concealed[1] from the eye and what is hidden in the breasts." Quoth Faris, "O Prophet of Allah, verily this is none other than a mighty Lord and an omnipotent God!" And he Islamised with all his many. Then said Solomon to him, "Thou hast with thee such and such presents and rarities"; And Faris replied, "Yes." The prophet continued, "I accept them all and give them in free gift unto thee. So do ye rest, thou and thy company, in the place where you have been lodging, till the fatigue of the journey shall cease from you; and to-morrow, Inshallah! thine errand shall be accomplished to the uttermost, if it be the will of Allah the Most High, Lord of heaven and earth and the light which followeth the gloom; Creator of all creatures." So Faris returned to his quarters and passed the night in deep thought. But when morning morrowed he presented himself before the Lord Solomon, who said to him, "When thou returnest to King Asim bin Safwan and you twain are re-united, do ye both go forth some day armed with bow, bolts and brand, and fare to such a place, where ye shall

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1 In Bresl. Edit (301) Kháfiyah: in Mac. Kháinah, the perfidy.

find a certain tree. Mount upon it and sit silent until the mid-hour between noon-prayer and that of mid-afternoon, when the noontide heat hath cooled; then descend and look at the foot of the tree, whence ye will see two serpents come forth, one with a head like an ape's and the other with a head like an Ifrit's. Shoot them ye twain with bolts and kill them both; then cut off a span's length from their heads and the like from their tails and throw it away. The rest of the flesh cook and cook well and give it to your wives to eat; then lie with them that night and, by Allah's leave, they shall conceive and bear male children." Moreover, he gave him a seal-ring, a sword, and a wrapper containing two tunics[1] embroidered with gold and jewels, saying, "O Wazir Faris, when your sons grow up to man's estate, give to each of them one of these tunics." Then said he, "In the name of Allah! May the Almighty accomplish your desire! And now nothing remaineth for thee but to depart, relying on the blessing of the Lord the Most High, for the King looketh for thy return night and day and his eye is ever gazing on the road." So the Wazir advanced to the Prophet Solomon son of David (upon both of whom be the Peace!) and farewelled him and fared forth from him after kissing his hands. Rejoicing in the accomplishment of his errand he travelled on with all diligence night and day, and ceased not wayfaring till he drew near to Cairo, when he despatched one of his servants to acquaint King Asim with his approach and the successful issue of his journey; which when the King heard, he joyed with exceeding joy, he and his Grandees and Officers and troops especially in the Wazir's safe return. When they met, the Minister dismounted and, kissing ground before the King, gave him the glad news anent the winning of his wish in fullest fashion; after which he expounded the True Faith to him, and the King and all his people embraced Al-Islam with much joy and gladness. Then said Asim to his Wazir, "Go home and rest this night and a week to boot; then go to the Hammam-bath and come to me, that I may inform thee of what we shall have to consider." So Faris kissed ground and withdrew, with his suite, pages and eunuchs, to his house, where he rested eight days; after which he repaired to the King and related to him all that had passed between Solomon and himself, adding, "Do thou rise and go forth with me alone." Then the King and the

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1 So in the Mac. Edit., in the Bresl. only one "Kabá" or Kaftan; but from the sequel it seems to be a clerical error.

Minister took two bows and two bolts and repairing to the tree indicated by Solomon, clomb up into it and there sat in silence till the mid-day heat had passed away and it was near upon the hour of mid-afternoon prayer, when they descended, and looking about them saw a serpent-couple[1] issue from the roots of the tree. The King gazed at them, marvelling to see them ringed with collars of gold about their necks, and said to Faris, "O Wazir, verily these snakes have golden torques! By Allah, this is forsooth a rare thing! Let us catch them and set them in a cage and keep them to look upon." But the Minister said, "These hath Allah created for profitable use[2]; so do thou shoot one and I will shoot the other with these our shafts." Accordingly they shot at them with arrows and slew them; after which they cut off a span's length of their heads and tails and threw it away. Then they carried the rest to the King's palace, where they called the kitchener and giving him that flesh said, "Dress this meat daintily, with onion-sauce[3] and spices, and ladle it out into two saucers and bring them hither at such an hour, without delay!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-first Night,

She said, It hath reached me, O auspicious King, that when the King and the Wazir gave the serpents' flesh to the kitchener, saying, "Cook it and ladle it out into two saucers and bring them hither without delay!" the cook took the meat and went with it to the kitchen, where he cooked it and dressed it in skilful fashion with a mighty fine onion-sauce and hot spices; after which he ladled it out into two saucers and set them before the King and the Wazir, who took each a dish and gave their wives to eat of the meat. Then they went in that night unto them, and by the good pleasure of Allah (extolled and exalted be He!) and His all-might and furtherance, they both conceived on one and the same night. The King abode three

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1 Arab. "Su'ubán" (Thu'ubán) popularly translated "basilisk." The Egyptians suppose that when this serpent forms ring round the Ibn 'Irs (weasel or ichneumon) the latter emits a peculiar air which causes the reptile to burst.

2 *i.e.* that prophesied by Solomon.

3 Arab. "Takliyah" from kaly, a fry: Lane's Shaykh explained it as "onions cooked in clarified butter, after which they are put upon other cooked food." The mention of onions points to Egypt as the origin of this tale, and certainly not to Arabia, where the strong-smelling root is hated.

months, troubled in mind and saying in himself, "I wonder whether this thing will prove true or untrue"; till one day, as the lady his Queen was sitting, the child stirred in her womb and she felt a pain and her colour changed. So she knew that she was with child, and calling the chief of her eunuchs, gave him this command, "Go to the King, wherever he may be and congratulate him saying:—O King of the Age, I bring thee the glad tidings that our lady's pregnancy is become manifest, for the child stirreth in her womb." So the eunuch went out in haste, rejoicing, and finding the King alone, with cheek on palm, pondering this thing, kissed ground between his hands and acquainted him with his wife's pregnancy. When the King heard his words he sprang to his feet, and in the excess of his joy he kissed[1] the eunuch's hands and head, and doffing the clothes he had on gave them to him. Moreover, he said to those who were present in his assembly, "Whoso loveth me, let him bestow largesse upon this man.[2]" And they gave him of coin and jewels and jacinths and horses and mules and estates and gardens what was beyond count or calculation. At that moment in came the Wazir Faris and said to Asim, "O my master, but now I was sitting alone at home and absorbed in thought, pondering the matter of the pregnancy and saying to myself:—Would I wot an this thing be true and whether my wife Khátún[3] I have conceived or not! when, behold, an eunuch came in to me and brought me the glad tidings that his lady was indeed pregnant, for that her colour was changed and the child stirred in her womb; whereupon, in my joy, I doffed all the clothes I had on and gave them to him, together with a thousand dinars, and made him Chief of the Eunuchs." Rejoined the King, "O Minister, Allah (extolled and exalted be He!) hath, of His grace and bounty and goodness, and beneficence, made gift to us of the True Faith and brought us out of night into light, and hath been bountiful to us, of His favour and benevolence; wherefore I am minded to solace the folk and cause them to rejoice." Quoth Faris, "Do what thou

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1 Von. Hammer quotes the case of the Grand Vizier Yúsuf throwing his own pelisse over the shoulders of the Aleppine Merchant who brought him the news of the death of his enemy, Jazzár Pasha.

2 This peculiar style of generosity was also the custom in contemporary Europe.

3 Khátún, which follows the name (*e.g.* Hurmat Khatun), in India corresponds with the male title Khan, taken by the Pathán Moslems (*e.g.* Pir Khán). Khánum is the affix to the Moghul or Tartar nobility, the men assuming a double designation, *e.g.* Mirza Abdallah Beg. See Oriental collections. (Ouseley's), vol. i. 97.

wilt,[1]" and quoth the King, "O Wazir, go down without stay or delay and set free all who are in the prisons, both criminals and debtors, and whoso transgresseth after this we will requite as he deserveth even to the striking off of his head. Moreover, we forgive the people three years' taxes, and do thou set up kitchens all around about the city walls[2] and bid the kitcheners hang over the fire all kinds of cooking pots and cook all manner of meats, continuing their cooking night and day, and let all comers, both of our citizens and of the neighbouring countries, far and near, eat and drink and carry to their houses. And do thou command the people to make holiday and decorate the city seven days and shut not the taverns night nor day[3]; and if thou delay I will behead thee[4]!" So he did as the King bade him, and the folk decorated the city and citadel and bulwarks after the goodliest fashion and, donning their richest attire, passed their time in feasting and sporting and making merry, till the days of the Queen's pregnancy were accomplished and she was taken, one night, with labour pains hard before dawn. Then the King bade summon all the Olema and astronomers, mathematicians and men of learning, astrologers, scientists and scribes in the city, and they assembled and sat awaiting the throwing of a bead into the cup[5] which was to be the signal to the Astrophils, as well as to the nurses and attendants, that the child was born. Presently, as they sat in expectation, the Queen gave birth to a boy like a slice of the moon when fullest and the astrologers fell to calculating and noted his star and nativity and drew his horoscope. Then on being summoned they rose and, kissing earth before the King, gave him the glad tidings, saying, "In very sooth the new-born child is of happy augury and born under an auspicious aspect, but," they added, "in the first of his life there will befall him a thing which we fear to name before the King." Quoth Asim, "Speak and fear not"; so quoth they, "O King, this boy will fare forth from

1 Lit. "Whatso thou wouldest do, that do!" a contrast with our European laconism.

2 These are booths built against and outside the walls, made of palm-fronds and light materials.

3 Von Hammer in Trébutien (ii. 135) says, "Such rejoicings are still customary at Constantinople, under the name of Donánmá, not only when the Sultanas are *enceintes*, but also when they are brought to bed. In 1803 the rumour of the pregnancy of a Sultana, being falsely spread, involved all the Ministers in useless expenses to prepare for a Donánmá which never took place." Lane justly remarks upon this passage that the title Sultán precedes while the feminine Sultánah follows the name.

4 These words (Bresl. Edit.) would be spoken in jest, a grim joke enough, but showing the elation of the King's spirits.

5 A signal like a gong: the Mac. Edit. reads "Tákah" = in at the window.

this land and journey in strangerhood and suffer shipwreck and hardship and prisonment and distress, and indeed he hath before him the sorest of sufferings; but he shall free him of them in the end, and win to his wish and live the happiest of lives the rest of his days, ruling over subjects with a strong hand and having dominion in the land, despite enemies and enviers." Now when the King heard the astrologer's words, he said, "The matter is a mystery; but all that Allah Almighty hath written for the creature of good and bad cometh to pass and needs must betide him from this day to that a thousand solaces." So he paid no heed to their words or attention to their speeches but bestowed on them robes of honour, as well upon all who were present, and dismissed them; when, behold, in came Faris the Wazir and kissed earth before the King in huge joy, saying, "Good tidings, O King! My wife hath but now given birth to a son, as he were a slice of the moon." Replied Asim, "O Wazir, go, bring thy wife and child hither, that she may abide with my wife in my palace, and they shall bring up the two boys together." So Faris fetched his wife and son and they committed the two children to the nurses wet and dry. And after seven days had passed over them, they brought them before the King and said to him, "What wilt thou name the twain?" Quoth he, "Do ye name them"; but quoth they, "None nameth the son save his sire." So he said, "Name my son Sayf al-Muluk, after my grandfather, and the Minister's son Sá'id.[1]" Then he bestowed robes of honour on the nurses wet and dry and said to them, "Be ye ruthful over them and rear them after the goodliest fashion." So they brought up the two boys diligently till they reached the age of five, when the King committed them to a doctor of Sciences[2]

1 Sayf al-Mulúk = "Sword (Egyptian Sif, Arab. Sayf, Gr. ξίφος) of the Kings"; and he must not be called tout bonnement Sayf. Sá'id = the forearm.

2 Arab. "Fakíh" = a divine, from Fikh = theology, a man versed in law and divinity *i.e.* (1) the Koran and its interpretation, comprehending the sacred ancient history of the creation and prophets (chapters iii., iv., v. and vi.); (2) the traditions and legends connected with early Moslem History, and (3) some auxiliary sciences, as grammar, syntax and prosody; logic, rhetoric and philosophy. See p. 18 of "El-Mas'údí's Historical Encyclopædia, etc.," by my friend Prof. Aloys Sprenger, London, 1841. This fine fragment printed by the Oriental Translation Fund has been left unfinished when the Asiatic Society of Paris has printed in eight vols. 8vo. the text and translation of MM. Barbier de Meynard and Pavet de Courteille. What a national disgrace! And the same with the mere abridgment of Ibn Batutah by Prof. Lee (Orient. Tr. Fund, 1820), when the French have the fine edition and translation by Defrémery and Sanguinetti with index, etc., in 4 vols. 8vo., 1858-59. But England is now content to rank in such matters as encouragement of learning, endowment of research, etc., with the basest of kingdoms, and the contrast of status between the learned societies of London and of Paris, Berlin, Vienna, or Rome is mortifying to an Englishman—a national opprobrium.

who taught them to read the Koran and write. When they were ten years old, King Asim gave them in charge to masters, who instructed them in cavalarice and shooting with shafts and lunging with lance and play of Polo and the like till, by the time they were fifteen years old, they were clever in all manner of martial exercises, nor was there one to vie with them in horsemanship, for each of them would do battle with a thousand men and make head against them single-handed. So when they came to years of discretion, whenever King Asim looked on them he joyed in them with exceeding joy; and when they attained their twenty-fifth year, he took Faris his Minister apart one day and said to him, "O Wazir, I am minded to consult with thee concerning a thing I desire to do." Replied he, "Whatever thou hast a mind to do, do it, for thy judgment is blessed." Quoth the King, "O Wazir, I am become a very old and decrepit man, sore stricken in years, and I desire to take up my abode in an oratory, that I may worship Allah Almighty and give my kingdom and Sultanate to my son Sayf al-Muluk for that he is grown a goodly youth, perfect in knightly exercises and intellectual attainments, polite letters and gravity, dignity and the art of government. What sayest thou, O Minister, of this project?" And quoth the counsellor, "Right indeed is thy rede; the idea is a blessed and a fortunate, and if thou do this, I will do the like and my son Sá'id shall be the Prince's Wazir, for he is a comely young man and complete in knowledge and judgment. Thus will the two youths be together, and we will order their affair and neglect not their case, but guide them to goodness and in the way that is straight." Quoth the King, "Write letters and send them by couriers to all the countries and cities and sconces and fortresses that be under our hands, bidding their chiefs be present on such a day at the Horse-course of the Elephant.[1]" So the Wazir went out without stay or delay and despatched letters of this purport to all the deputies and governors of fortresses and others under King Asim; and he commanded also that all in the city should be present far and near, high and low. When the appointed time drew nigh, King Asim bade the tent-pitchers plant pavilions in the midst of the Champ-de-Mars and decorate them after the most sumptuous fashion and set up the great

1 Arab. "Maydán al-Fíl," prob. for Birkat al-Fíl, the Tank of the Elephant before mentioned. Lane quotes Al-Makrizi who in his Khitat informs us that the lakelet was made about the end of the seventh century (A.H.), and in the seventeenth year of the eighth century became the site of stables. The Bresl. Edit. (iv. 214) reads "Maydan al-'Adl," prob. for Al-'Ádil the name of the King who laid out the Maydán.

throne whereon he sat not but on festivals. And they at once did his bidding. Then he and all his Nabobs and Chamberlains and Emirs sallied forth, and he commanded proclamation be made to the people, saying, "In the name of Allah, come forth to the Maydán!" So all the Emirs and Wazirs and Governors of provinces and Feudatories[1] came forth to the place of assembly and, entering the royal pavilion, addressed themselves to the service of the King as was their wont, and abode in their several stations, some sitting and others standing, till all the people were gathered together, when the King bade spread the tables and they ate and drank and prayed for him. Then he commanded the Chamberlains[2] to proclaim to the people that they should not depart: so they made proclamation to them, saying, "Let none of you fare hence till he have heard the King's words!" So they withdrew the curtains of the royal pavilion and the King said, "Whoso loveth me, let him remain till he have heard my speech!" Whereupon all the folk sat down in mind tranquil after they had been fearful, saying, "Wherefore have we been summoned by the King?" Then the Sovran rose to his feet, and making them swear that none would stir from his stead, said to them, "O ye Emirs, and Wazirs and Lords of the land; the great and the small of you, and all ye who are present of the people; say me, wot ye not that this kingdom was an inheritance to me from my fathers and forefathers?" Answered they, "Yes, O King, we all know that." And he continued, "I and you, we all worshipped the sun and moon, till Allah (extolled and exalted be He!) vouchsafed us the knowledge of the True Faith and brought us out of darkness unto light, and directed us to the religion of Al-Islam. Know that I am become a very old man, feeble and decrepit, and I desire to take up my abode in a hermitage[3] there to worship Allah Almighty and crave His pardon for past offences and make this my son Sayf al-Muluk ruler. Ye know full well that he is a comely youth, eloquent, liberal, learned, versed in affairs, intelligent, equitable; wherefore I am minded presently to resign to

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1 Arab. "Asháb al-Ziyá'," the latter word mostly signifies estates consisting, strictly speaking, of land under artificial irrigation.

2 The Bresl. Edit. (iv. 215) has "Chawáshiyah" = Chiaush, the Turkish word, written with the Pers. "ch," a letter which in Arabic is supplanted by "sh," everywhere except in Morocco.

3 Arab. "Záwiyah," lit. a corner, a cell. Lane (M. E. chapt. xxiv.) renders it "a small kiosque," and translates the famous Zawiyat al-Umyán (Blind Men's Angle) near the south-eastern corner of the Azhar or great Collegiate Mosque of Cairo, "Chapel of the Blind" (chapt. ix.). In popular parlance it suggests a hermitage.

him my realm and to make him ruler over you and seat him as Sultan in my stead, whilst I give myself to solitude and to the worship of Allah in an oratory, and my son and heir shall judge between you. What say ye then, all of you?" Thereupon they all rose, and kissing ground before him made answer with "Hearing and obedience," saying, "O our King and our defender, an thou should set over us one of thy blackamoor slaves we would obey him and hearken to thy word and accept thy command: how much more, then, with thy son Sayf al-Muluk? Indeed, we accept of him and approve him on our eyes and heads!" So King Asim bin Safwan arose and came down from his seat and seating his son on the great throne,[1] took the crown from his own head and set it on the head of Sayf al-Muluk and girt his middle with the royal girdle.[2] Then he sat down beside his son on the throne of his kingship, whilst the Emirs and Wazirs and Lords of the land and all the rest of the folk rose and kissed ground before him, saying, "Indeed, he is worthy of the kingship and hath better right to it than any other." Then the Chamberlains made proclamation crying, "Amán! Amán! Safety! Safety!" and offered up prayers for his victory and prosperity. And Sayf al-Muluk scattered gold and silver on the heads of the lieges one and all——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-second Night,

She said, It hath reached me, O auspicious King, that when King Asim seated his son, Sayf al-Muluk, upon the throne, and all the people prayed for his victory and prosperity, the youth scattered gold and silver on the heads of the lieges, one and all, and conferred robes of honour and gave gifts and largesse. Then, after a moment, the Wazir Faris arose and kissing ground said, "O Emirs, O Grandees, ye ken that I am Wazir and that my Wazirate dateth from old, before the accession of King Asim bin Safwan, who hath now divested himself of the Kingship and made his son King in his stead?" Answered they, "Yes, we know that thy Wazirate is from sire after grandsire." He continued, "And now in my turn I divest myself of office and invest this my son Sa'id, for he is intelligent, quick-witted,

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1 Arab. "Takht," a Pers. word used as more emphatic than the Arab. Sarír.

2 This girding the sovereign is found in the hieroglyphs as a peculiarity of the ancient Kings of Egypt, says Von Hammer, referring readers to Denon.

sagacious. What say ye all?" And they replied, "None is worthy to be Wazir to King Sayf al-Muluk but thy son Sa'id, and they befit each other." With this Faris arose and taking off his Wazirial turband, set it on his son's head and eke laid his ink-case of office before him, whilst the Chamberlains and the Emirs said, "Indeed, he is deserving of the Wazirship," and the Heralds cried aloud, "Mubárak! Mubarak!—Felix sit et faustus!" After this, King Asim and Faris the Minister arose and, opening the royal treasuries, conferred magnificent robes of honour on all the Viceroys and Emirs and Wazirs and Lords of the land and other folk, and gave salaries and benefactions and wrote them new mandates and diplomas with the signatures of King Sayf al-Muluk and his Wazir Sa'id. Moreover, he made distribution of money to the men-at-arms and gave guerdons, and the provincials abode in the city a full week ere they departed each to his own country and place. Then King Asim carried his son and his Wazir Sa'id back to the palace which was in the city and bade the treasurer bring the seal-ring and signet,[1] sword and wrapper; which being done, he said to the two young men, "O my sons, come hither and let each of you choose two of these things and take them." The first to make choice was Sayf al-Muluk, who put out his hand and took the ring and the wrapper, whilst Sa'id took the sword and the signet; after which they both kissed the King's hands and went away to their lodging. Now Sayf al-Muluk opened not the wrapper to see what was therein, but threw it on the couch where he and Sa'id slept by night, for it was their habit to lie together. Presently they spread them the bed and the two lay down with a pair of wax candles burning over them, and slept till midnight, when Sayf al-Muluk awoke and, seeing the bundle at his head, said in his mind, "I wonder what thing of price is in this wrapper my father gave me!" So he took it, together with a candle, and descended from the couch, leaving Sa'id sleeping, and carried the bundle into a closet, where he opened it and found within a tunic of the fabric of the Jánn. He spread it out and saw on the lining[2] of the back the portraiture wroughten in gold of a girl and marvellous was her loveliness; and no sooner had he set eyes on the figure than his reason fled

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1 Arab. "Mohr," which was not amongst the gifts of Solomon in night dcclx. The Bresl. Edit. (p. 220) adds "and the bow," which is also de trop.

2 Arab. "Batánah," the ordinary lining, opp. to Tazríb, or quilting with a layer of cotton between two folds of cloth. The idea in the text is that the unhappy wearer would have to carry his cross (the girl) on his back.

his head and he became Jinn-mad for love thereof, so that he fell down in a swoon, and presently recovering, began to weep and lament, beating his face and breast and kissing her. And he recited these verses :—

Love, at the first, is a spurt of spray[1] * Which Doom disposes and Fates display;
Till, when deep diveth youth in passion-sea, * Unbearable sorrows his soul waylay.

And also these two couplets :—

Had I known of love in what fashion he * Robbeth heart and soul I had guarded me:
But of malice prepense I threw self away, * Unwitting of love what his nature be.

And Sayf al-Muluk ceased not to weep and wail and beat face and breast, till Sa'id awoke, and missing him from the bed and seeing but a single candle, said to himself, "Whither is Sayf al-Muluk gone?" Then he took the other candle and went round about the palace, till he came upon the closet where he saw the Prince lying at full length, weeping with sore weeping and lamenting aloud. So he said to him, "O my brother, for what cause are these tears and what hath befallen thee? Speak to me and tell me the reason thereof." But Sayf al-Muluk spoke not, neither raised his head, and continued to weep and wail and beat hand on breast. Seeing him in this case quoth Sa'id, "I am thy Wazir and thy brother, and we were reared together, I and thou; so an thou do not unburden thy breast and discover thy secret to me, to whom shalt thou reveal it and disclose its cause?" And he went on to humble himself and kiss ground before him a full hour, whilst Sayf al-Muluk paid no heed to him nor answered him a word, but gave not over weeping. At last, being affrighted at his case and weary of striving with him, he went out and fetched a sword, with which he returned to the closet, and setting the point to his own breast, said to the Prince, "Rouse thee, O my brother! An thou tell me not what aileth thee, I will slay myself and see thee no longer in this case." Whereupon Sayf al-Muluk raised his head towards the Wazir and answered him, "O my brother, I am ashamed to tell thee what hath betided me"; but Sa'id said, "I conjure thee by Allah, Lord of Lords, Liberator of Necks,[2] Causer

1 This line has occurred in night dccxliv. supra.

2 Arab. "Mu'attik al-Rikáb," *i.e.* who frees those in bondage from the yoke.

of causes, the One, the Ruthful, the Gift-full, the Bountiful, that thou tell me what aileth thee and be not abashed at me, for I am thy slave and thy Minister and counsellor in all thine affairs!" Quoth Sayf al-Muluk, "Come and look at this likeness." So Sa'id looked at it awhile and considering it straitly, behold, he saw written, as a crown over its head, in letters of pearl, these words, "This is the counterfeit presentment of Badi'a al-Jamal, daughter of Shahyál bin Shárukh, a King of the Kings of the true-believing Jann who have taken up their abode in the city of Babel and sojourn in the Garden of Iram, Son of 'Ád the Greater,[1] ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-third Night,

She continued, It hath reached me, O auspicious King, that when Sa'id, son of the Wazir Faris, had read to Sayf al-Muluk son of King Asim the writ on the tunic, which showed the portraiture of Badi'a al-Jamal, daughter of Shahyal bin Sharukh, a King of the Kings of the Moslem Jinns dwelling in Babel-city and in the Garden of Iram, son of Ad the Greater, he cried, "O my brother, knowest thou of what woman this is the presentment, that we may seek for her?" Sayf al-Muluk replied, "No, by Allah, O my brother, I know her not!" and Sa'id rejoined, "Come, read this writing on the crown." So Sayf al-Muluk read it and cried out from his heart's core and very vitals, saying, "Alas! Alas! Alas!" Quoth Sa'id, "O my brother, an the original of the portrait exist and her name be Badi'a al-Jamal, and she abide in the world, I will hasten to seek her, that thou mayst win thy will without delay. But, Allah upon thee, O my brother, leave this weeping and ascend thy throne, that the Officers of the State may come in to do their service to thee, and in the undurn do thou summon the merchants and fakirs and travellers and pilgrims and paupers and ask of them concerning this city and the Garden of Iram; haply by the help and blessing of Allah (extolled and exalted be He!), some one of them shall direct us thither." So, when it was day, Sayf al-Muluk went forth and mounted the throne, clasping the tunic in his arms, for he could neither stand nor sit without it, nor would sleep visit him save it were with him;

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1 In the Mac. Edit. and in Trébutien (ii. 143) the King is here called Schimakh son of Scharoukh, but elsewhere, Schohiali = Shahyál, in the Bresl. Edit. Shahál. What the author means by "Son of 'Ád the Greater," I cannot divine.

and the Emirs and Wazirs and Lords and Officers came in to him. When the Diwan was complete, all being assembled in their places, he said to his Minister, "Go forth to them and tell them that the King hath been suddenly struck by sickness and he, by Allah, hath passed the night in ill case." So Sa'id fared forth and told the folk what he said; which when old King Asim heard, he was concerned for his son and, summoning the physicians and astrologers, carried them in to Sayf al-Muluk. They looked at him and prescribed him ptisanes and diet drinks, simples and medicinal waters, and wrote him characts, and incensed him with Nadd and aloes-wood and ambergris three days' space; but his malady persisted three months, till King Asim was wroth with the leaches, and said to them, "Woe to you, O dogs! What? Are all of you impotent to cure my son? Except ye heal him forthright, I will put the whole of you to death." The Archiater replied, "O King of the Age, in very sooth we know that this is thy son and thou wottest that we fail not of diligence in tending a stranger; so how much more with medicining thy son? But thy son is afflicted with a malady hard to heal, which, if thou desire to know, we will discover it to thee." Quoth Asim, "What, then, find ye to be the malady of my son?" and quoth the leach, "O King of the Age, thy son is in love, and he loveth one to whose enjoyment he hath no way of access." At this the King was wroth and asked, "How know ye that my son is in love and how came love to him?" They answered, "Enquire of his Wazir and brother Sa'id, for he knoweth his case." The King rose and repaired to his private closet and, summoning Sa'id, said to him, "Tell me the truth of thy brother's malady." But Sa'id replied, "I know it not." So King Asim said to the Sworder, "Take Sa'id and bind his eyes and strike his neck." Whereupon Sa'id feared for himself and cried, "O King of the Age, grant me immunity." Replied the King, "Speak, and thou shalt have it." "Thy son is in love." "With whom is he in love?" "With a King's daughter of the Jann." "And where could he have espied a daughter of the Jinns?" "Her portrait was wroughten on the tunic that was in the bundle given thee by Solomon, prophet of Allah!" When the King heard this he rose and going in to Sayf al-Muluk, said to him, "O my son, what hath afflicted thee? What is this portrait whereof thou art enamoured? And why didst thou not tell me?" He replied, "O my sire, I was ashamed to name this to thee, and could not bring myself to discover aught thereof to any one at all; but now thou knowest my case, look how thou mayst do to cure me." Rejoined

his father, "What is to be done? Were this one of the daughters of men we might devise a device for coming at her; but she is a King's daughter of the Jinns, and who can woo and win her, save it be Solomon David-son, and hardly he[1]? However, O my son, do thou arise forthright and hearten thy heart and take horse and ride out a-hunting or to weapon-play in the Maydan. Divert thyself with eating and drinking, and put away cark and care from thy heart, and I will bring thee an hundred maids of the daughters of Kings; for thou hast no need to the daughters of the Jann, over whom we lack control and of kind other than ours." But he said, "I cannot renounce her nor will I seek other than her." Asked King Asim, "How then shall we do, O my son?" and Sayf al-Muluk answered, "Bring us all the merchants and travellers, and wanderers in the city, that we may question them thereof. Peradventure, Allah will lead us to the City of Babel and the Garden of Iram." So King Asim bade summon all the merchants in the city and strangers and sea-captains and, as each came, enquired of him anent the City of Babel and its peninsula[2] and the Garden of Iram; but none of them knew these places nor could any give him tidings thereof. However, when the séance broke up, one of them said, "O King of the Age, an thou be minded to ken this thing, up and hie thee to the land of China; for it hath a vast city[3] and a safe wherein are store of rarities and things of price and folk of all kinds; and thou shalt not come to the knowledge of this city and garden but from its folk; it may be one of them will direct thee to that thou seekest." Whereupon quoth Sayf al-Muluk, "O my sire, equip me a ship, that I may fare to the China-land; and do thou rule the reign in my stead." Replied the old King, "O my son, abide thou on the throne of thy kingship and govern thy commons, and I myself will make the voyage to China and ask for thee of the City of Babel and the Garden of Iram." But Sayf al-Muluk rejoined, "O my sire, in very sooth this affair concerneth me and none can search after it like myself: so, come what will, an thou give me leave to make the voyage, I will depart and wander awhile. If I find trace or tidings of her my wish will be won, and if not, belike the voyage will broaden my breast and recruit my courage; and haply by foreign travel my case will be made easy to me, and if I live I shall return to thee safe and sound."——

1 Lit. "For he is the man who can avail thereto," with the meaning given in the text.

2 Arab. "Jazírat," insula or peninsula.

3 Probably Canton, with which the Arabs were familiar.

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Sayf al-Muluk said to his sire King Asim, "Equip me a ship that I may fare therein to the China-land and search for the object of my desire. If I live, I shall return to thee safe and sound." The old King looked at his son and saw nothing for it but to do what he desired; so he gave him the leave he wanted and fitted him forty ships, manned with twenty thousand armed Mamelukes, besides servants, and presented him with great plenty of money and necessaries and warlike gear, as much as he required. When the ships were laden with water and victual, weapons and troops, Sayf al-Muluk's father and mother farewelled him and King Asim said, "Depart, O my son, and travel in weal and health and safety. I commend thee to Him with Whom deposits are not lost.[1]" So the Prince bade adieu to his parents and embarked, with his brother Sa'id, and they weighed anchor and sailed till they came to the City of China. When the Chinamen heard of the coming of forty ships, full of armed men and stores, weapons and hoards, they made sure that these were enemies come to battle with them and siege them; so they bolted the gates of the town and made ready the mangonels.[2] But Sayf al-Muluk, hearing of this, sent two of his Chief Mamelukes to the King of China, bidding them say to him, "This is Sayf al-Muluk, son of King Asim of Egypt, who is come to thy city as a guest, to divert himself by viewing thy country awhile, and not for conquest or contention; wherefore, an thou wilt receive him, he will come ashore to thee; and if not he will return and will not disquiet thee nor the people of thy capital." They presented themselves at the city gates and said, "We are messengers from King Sayf al-Muluk." Whereupon the townsfolk opened the gates and carried them to their King, whose name was Faghfúr[3] Sháh and between whom and King Asim

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1 *i.e.* "Who disappointeth not those who put their trust in Him."

2 Arab. "Al-Manjaníkát" plur. of manjaník, from Gr. Μάγγανον, Lat. Manganum (Engl. Mangonel from the dim. Mangonella). Ducange Glossarium, *s.v.* The Greek is applied originally to defensive weapons, then to the artillery of the day, Ballista, catapults, etc. The kindred Arab. form "Manjanín" is applied chiefly to the Noria or Persian water-wheel.

3 Faghfúr is the common Moslem title for the Emperors of China; in the Kamus the first syllable is Zammated (Fugh); in Al-Mas'udi (chapt. xiv.) we find Baghfúr and in Al-Idrisi Baghbúgh, or Baghbún. In Al-Asma'i Bagh

there had erst been acquaintance. So, when he heard that the new-comer Prince was the son of King Asim, he bestowed robes of honour on the messengers and, bidding open the gates, made ready guest-gifts and went forth in person with the chief officers of his realm, to meet Sayf al-Muluk, and the two Kings embraced. Then Faghfur said to his guest, "Well come and welcome and fair cheer to him who cometh to us! I am thy slave and the slave of thy sire: my city is between thy hands to command, and whatso thou seekest shall be brought before thee." Then he presented him with the guest-gifts and victual for the folk at their stations; and they took horse, with the Wazir Sa'id and the chiefs of their officers and the rest of their troops, and rode from the sea-shore to the city, which they entered with cymbals clashing and drums beating in token of rejoicing. There they abode in the enjoyment of fair entertainment for forty days, at the end of which quoth the King of China to Sayf al-Muluk, "O son of my brother, how is thy case[1]? Doth my country please thee?" and quoth Sayf al-Muluk, "May Allah Almighty long honour it with thee, O King!" Said Faghfur, "Naught hath brought thee hither save some need which hath occurred to thee; and whatso thou desirest of my country I will accomplish it to thee." Replied Sayf al-Muluk, "O King, my case is a wondrous"; and told him how he had fallen in love with the portrait of Badi'a al-Jamal, and wept bitter tears. When the King of China heard his story, he wept for pity and solicitude for him and cried, "And what wouldst thou have now, O Sayf al-Muluk?" and he rejoined, "I would have thee bring me all the wanderers and travellers, the seafarers and sea-captains, that I may question them of the original of this portrait; perhaps one of them may give me tidings of her." So Faghfur Shah sent out his Nabobs and Chamberlains and body-guards to fetch all the wanderers and travellers in the land, and they brought them before the two Kings, and they were a numerous company. Then Sayf al-Muluk questioned them of the City of Babel and the Garden of Iram, but none of them returned him a reply, whereupon he was bewildered and wist not what to do; but one of the sea-captains said to him, "O auspicious King, an thou wouldst know of this city and that garden up and hie thee to the Islands

=god or idol (Pehlewi and Persian); hence according to some, Baghdád (?) and Bághistán, a pagoda (?). Sprenger (Al-Mas'údi, p 327) remarks that Baghfúr is a literal translation of Tien-tse and quotes Visdelou, "pour mieux faire comprendre de quel ciel ils veulent parler, ils poussent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné, et la lune pour sœur aînée."

1 Arab. "Kayf hálak" = how de doo? the salutation of a Fellah.

of the Indian realm.[1]" Thereupon Sayf al-Muluk bade bring the ships; which being done, they freighted them with vivers and water and all that they needed, and the Prince and his Wazir re-embarked, with all their men, after they had farewelled King Faghfur Shah. They sailed the seas four months with a fair wind in safety and satisfaction till it chanced that one day of the days there came out upon them a wind, and the billows buffeted them from all quarters. The rain and hail[2] descended on them and during twenty days the sea was troubled for the violence of the wind; wherefor the ships drave one against other and brake up, as did the carracks,[3] and all on board were drowned, except Sayf al-Muluk and some of his servants, who saved themselves in a little cock-boat. Then the wind fell by the decree of Allah Almighty, and the sun shone out; whereupon Sayf al-Muluk opened his eyes, and seeing no sign of the ships nor aught but sky and sea, said to the Mamelukes who were with him, "Where are the carracks and cock-boats, and where is my brother Sa'id?" They replied, "O King of the Age, there remain nor ships nor boats nor those who were therein; for they are all drowned and become food for fishes." Now when he heard this he cried aloud, and repeated the saying which whoso saith shall not be confounded, and it is, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Then he fell to buffeting his face, and would have cast himself into the sea, but his Mamelukes withheld him, saying, "O King, what will this profit thee? Thou hast brought all this on thyself; for, hadst thou hearkened to thy father's words, naught thereof had betided thee. But this was written from all eternity by the will of the Creator of Souls."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Sayf al-Muluk would have cast himself into the main, his Mamelukes withheld him, saying, "What will this profit thee? Thou hast done this deed by thyself, yet was it written from all eternity by the will of the Creator of Souls, that the creature might

1 *i.e.* subject to the Maharajah of Hind.

2 This is not a mistake: I have seen heavy hail in Africa, N. Lat. 4°, within sight of the Equator.

3 Arab. "Harrákat," here used in the sense of smaller craft, and presently for a cock-boat.

accomplish that which Allah hath decreed unto him. And indeed, at the time of thy birth, the astrologers assured thy sire that all manner troubles should befall thee. So there is naught for it but patience till Allah deliver us from this our strait." Replied the Prince, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Neither is there refuge nor fleeing from that which He decreeth!" And he sighed and recited these couplets:—

By the Compassionate, I'm dazed about my case, for lo! Troubles and griefs beset me sore; I know not whence they grow.
I will be patient, so the folk, that I against a thing Bitt rer than very aloes' self,[1] endurèd have, may know.
Less bitter than my patience is the taste of aloes-juice; I've borne with patience what's more hot than coals with fire aglow.
In this my trouble what resource have I, save to commit My case to Him who orders all that is, for weal or woe?

Then he became drowned in the depth of thoughts, and his tears ran down upon his cheeks like torrent-rain, and he slept a while of the day, after which he awoke and sought of food somewhat. So they set meat before him and he ate his sufficiency, till they removed the food from before him, whilst the boat drove on with them they knew not whither it was wandering. It drifted with them at the will of the winds and the waves night and day a great while till their victual was spent, and they saw themselves shent, and were reduced to extreme hunger and thirst and exhaustion, when behold suddenly they sighted an island from afar, and the breezes wafted them on till they came thither. Then, making the cock-boat fast to the coast, and leaving one therein to guard it, they fared on into the island, where they found abundance of fruits of all colours and ate of them till they were satisfied. Presently they saw a person sitting among those trees, and he was long-faced, of strange favour, and white of beard and body. He called to one of the Mamelukes by his name, saying, "Eat not of these fruits, for they are unripe; but come hither to me, that I may give thee to eat of the best and the ripest." The slave looked at him and thought that he was one of the shipwrecked, who had made his way to that island; so he joyed with exceeding joy at sight of him and went close up to him, knowing not what was decreed to him in the Secret Purpose nor what was writ upon his brow. But when he drew near, the stranger in human shape

1 See vol. i. night xiv: here by way of variety I quote Mr. Payne.

leapt upon him, for he was a Marid,[1] and riding upon his shoulder-blades and twisting one of his legs about his neck, let the other hang down upon his back, saying, "Walk on, fellow, for there is no escape for thee from me and thou art become mine ass." Thereupon the Mameluke fell a-weeping and cried out to his comrades, "Alas, my lord! Flee ye forth of this wood and save yourselves, for one of the dwellers therein hath mounted on my shoulders, and the rest seek you desiring to ride you like me." When they heard these words all fled down to the boat and pushed off to sea; whilst the islanders followed them into the water, saying, "Whither wend ye? Come tarry with us and we will mount on your backs and give you meat and drink, and you shall be our donkeys." Hearing this they hastened the more seawards till they left them in the distance and fared on, trusting in Allah Almighty; nor did they leave faring for a month till another island rose before them and thereon they landed. Here they found fruits of various kinds and busied themselves with eating of them, when behold, they saw from afar, somewhat lying in the road, a hideous creature as it were a column of silver. So they went up to it and one of the men gave it a kick, when lo! it was a thing of human semblance, long of eyes and cloven of head and hidden under one of his ears, for he was wont, whenas he lay down to sleep, to spread one ear under his head and cover his face with the other ear.[2] He snatched up the Mameluke who had kicked him, and carried him off into the middle of the island, and behold, it was all full of Ghuls who eat the sons of Adam. The man cried out to his fellows, "Save yourselves, for this is the island of the man-eating Ghuls, and they mean to tear me to bits and devour me." When they heard these words they fled back to the boat, without gathering any store of the fruits and, putting out to sea, fared on some days till it so happened that they came to another island, where they found a high mountain. So they climbed to the top and there saw a thick copse. Now they were sore an-hungered; so they took to eating of the fruits; but, before they were aware, there came upon them from among the trees black men of terrible aspect, each fifty cubits high with eye-teeth[3] protruding from their mouths like elephants' tusks; and, laying

1 This explains the Arab idea of the "Old Man of the Sea" in Sindbad the Seaman (night dlvii.). He was not a monkey nor an unknown monster; but an evil Jinni of the most powerful class, yet subject to defeat and death.

2 These Plinian monsters abound in Persian literature. For a specimen see Richardson, Dissert. p. xlviii.

3 Arab. "Anyáb," plur. of "Náb"=canine tooth (eye-tooth of man), tusks of horse and camel, etc.

hands on Sayf al-Muluk and his company, carried them to their King, whom they found seated on a piece of black felt laid on a rock, and about him a great company of Zanzibar-blacks, standing in his service. The blackamoors who had captured the Prince and his Mamelukes set them before the King and said to him, "We found these birds among the trees"; and the King was sharp-set, so he took two of the servants and cut their throats and ate them;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that the Zanzibar-blacks took Sayf al-Muluk and his Mamelukes and set them before the King, saying, "O King, we came upon these birds among the trees." Thereupon the King seized two of the Mamelukes and cut their throats and ate them; which, when Sayf al-Muluk saw, he feared for himself and wept, and repeated these verses:—

Familiar with my heart are woes and with them I * Who shunned them; for familiar are great hearts and high.
The woes I suffer are not all of single kind; * I have, thank Allah, varied thousands to aby!

Then he sighed and repeated these also:—

The World hath shot me with its sorrows till * My heart is coverèd with shafts galore;
And now, when strike me other shafts, must break * Against th' old points the points that latest pour.

When the King heard his weeping and wailing, he said, "Verily these birds have sweet voices and their song pleaseth me: put them in cages." So they set them each in his own cage and hung them up at the King's head that he might listen to their warbling. On this wise Sayf al-Muluk and his Mamelukes abode and the blackamoors gave them to eat and drink: and now they wept and now laughed, now spake and now were hushed, whilst the King of the blacks delighted in the sound of their voices. And so they continued for a long time. Now this King had a daughter married in another island who, hearing that her father had birds with sweet voices, sent a messenger to him seeking of

him some of them. So he sent her, by her Cossid,[1] Sayf al-Muluk and three of his men in four cages; and, when she saw them, they pleased her and she bade hang them up in a place over her head. The Prince fell to marvelling at that which had befallen him and calling to mind his former high and honourable estate and weeping for himself; and the three servants wept for themselves; and the King's daughter deemed that they sang. Now it was her wont, whenever any one from the land of Egypt or elsewhere fell into her hands and he pleased her, to advance him to great favour with her; and by the decree of Allah Almighty it befell that, when she saw Sayf al-Muluk, she was charmed by his beauty and loveliness and symmetry and perfect grace, and she commanded to entreat him and his companions with honour and to loose them from their cages. Now one day she took the Prince apart and would have him enjoy her; but he refused, saying, "O my lady, I am a banisht wight and with passion for a beloved one in piteous plight, nor with other will I consent to love-delight." Then she coaxed him and importuned him, but he held aloof from her, and she could not approach him nor get her desire of him by any ways and means. At last, when she was weary of courting him in vain, she waxed wroth with him and his Mamelukes, and commanded that they should serve her and fetch her wood and water. In such condition they abode four years till Sayf al-Muluk became weary of his life and sent to intercede with the Princess, so haply she might release them and let them wend their ways and be at rest from that their hard labour. So she sent for him and said to him, "If thou wilt do my desire, I will free thee from this thy durance vile and thou shalt go to thy country safe and sound." And she wept and ceased not to humble herself to him and wheedle him, but he would not hearken to her words; whereupon she turned from him, in anger, and he and his companions abode on the island in the same plight. The islanders knew them for "The Princess's birds" and durst not work them any wrong; and her heart was at ease concerning them, being assured that they could not escape from the island. So they used to absent themselves from her two and three days at a time and go round

1 Arab. "Kásid," the Anglo-Indian Cossid. The post is called Baríd from the Persian "burídah" (cut) because the mules used for the purpose were dock-tailed. Barid applies equally to the post-mule, the rider, and the distance from one station (Sikkah) to another, which varied from two to six parasangs. The letter carrier was termed Al-Faránik from the Pers. Parwánah, a servant. In the Diwán al-Barid (Post-office) every letter was entered in a Madraj or list called in Arabic Al-Askidár from the Persian, "Az Kih dárí" = from whom hast thou it?

about the desert-parts in all directions, gathering firewood, which they brought to the Princess's kitchen ; and thus they abode five[1] years. Now one day it so chanced that the Prince and his men were sitting on the sea-shore, devising of what had befallen, and Sayf al-Muluk, seeing himself and his men in such case, bethought him of his mother and father and his brother Sa'id and, calling to mind what high degree he had been in, fell a-weeping and lamenting passing sore, whilst his slaves wept likewise. Then said they to him, "O King of the Age, how long shall we weep? Weeping availeth not ; for this thing was written on our brows by the ordinance of Allah, to Whom belong Might and Majesty. Indeed, the pen runneth with that He decreeth and nought will serve us but patience ; haply Allah (extolled and exalted be He!) Who hath saddened us shall gladden us!" Quoth he, "O my brothers, how shall we win free from this accursed woman? I see no way of escape for us, save Allah of His grace deliver us from her ; but methinks we may flee and be at rest from this hard labour." And quoth they, "O King of the Age, whither shall we flee? For the whole island is full of Ghuls which devour the sons of Adam, and whithersoever we go they will find us there, and either eat us or capture and carry us back to that accursed, the King's daughter, who will be wroth with us." Sayf al-Muluk rejoined, "I will contrive you somewhat, whereby peradventure Allah Almighty shall deliver us and help us to escape from this island." They asked, "And how wilt thou do?" and he answered, "Let us cut some of these long pieces of wood, and twist ropes of their bark and bind them one with another, and make of them a raft[2] which we will launch and load with these fruits ; then we will fashion us paddles and embark on the raft after breaking our bonds with the axe. It may be that Almighty Allah will make it the means of our deliverance from this accursed woman, and vouchsafe us a fair wind to bring us to the land of Hind, for He over all things is Almighty!" Said they, "Right is thy rede," and rejoiced thereat with exceeding joy. So they arose without stay or delay and cut with their axes wood for the raft and twisted ropes to bind the logs and at this they worked a whole month. Every day about evening they gathered somewhat of fuel and bore it to the Princess's kitchen, and employed the rest of the twenty-four hours working at the raft.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 "Ten years" in the Bresl. Edit., iv. 244.

2 In the Bresl. Edit. (iv. 245) we find "Kalak," a raft, like those used upon the Euphrates, and better than the "Fulk," or ship, of the Mac. Edit.

Now when it was the Seven Hundred and Sixty-seventh Night,

She continued, It hath reached me, O auspicious King, that Sayf al-Muluk and his Mamelukes, having cut the wood and twisted the ropes for their raft, made an end of it and launched it upon the sea; then, after breaking their bonds with the axe, and loading the craft with fruits plucked from the island-trees, they embarked at close of day, nor did any wot of their intent. They put out to sea in their raft and paddled on four months, knowing not whither the craft carried them, till their provaunt failed them and they were suffering the severest extreme of hunger and thirst, when behold, the sea waxed troubled and foamed and rose in high waves, and there came forth upon them a frightful crocodile,[1] which put out its claw and catching up one of the Mamelukes swallowed him. At the sight of this horror Sayf al-Muluk wept bitterly and he and the two men[2] that remained to him pushed off from the place where they had seen the crocodile, sore affrighted. After this they continued drifting on till one day they espied a mountain terrible tall and spireing high in air, whereat they rejoiced, when presently an island appeared. They made towards it with all their might, congratulating one another on the prospect of making land; but hardly had they sighted the island on which was the mountain, when the sea changed face and boiled and rose in big waves and a second crocodile raised its head and putting out its claw caught up the two remaining Mamelukes and swallowed them. So Sayf al-Muluk abode alone, and making his way to the island, toiled tlll he reached the mountain-top, where he looked about and found a copse, and walking among the trees fell to eating of the fruits. Presently, he saw among the branches more than twenty great apes, each bigger than a he-mule, whereat he was seized with exceeding fear. The apes came down and surrounded him[3]; then

1 Arab. "Timsah" from Coptic (Old Egypt) Emsuh or Msuh. The animal cannot live in salt-water, a fact which proves that the Crocodile Lakes on the Suez Canal were in old days fed by Nile-water; and this was necessarily a canal.

2 So in the Bresl. Edit. (iv. 245). In the Mac. text "one man," which better suits the second crocodile, for the animal can hardly be expected to take two at a time.

3 He had ample reason to be frightened. The large Cynocephalus is exceedingly dangerous. When travelling on the Gold Coast with my late friend Colonel De Ruvignes, we suddenly came in the grey of the morning upon a herd of these beasts. We dismounted, hobbled our nags and sat down, sword and revolver in hand. Luckily it was feeding time for the vicious brutes, which scowled at us but did not attack us. During my four years' service on the West African Coast I heard enough to satisfy me that these powerful beasts often kill men and rape women.

they forewent him, signing to him to follow them, and walked on, and he too, till he came to a castle, tall of base and strong of build whose ordinance was one brick of gold and one of silver. The apes entered and he after them, and he saw in the castle all manner of rarities, jewels, and precious metals, such as tongue faileth to describe. Here also he found a young man, passing tall of stature with no hair on his cheeks, and Sayf al-Muluk was cheered by the sight for there was no human being but he in the castle. The stranger marvelled exceedingly at sight of the Prince and asked him, "What is thy name and of what land art thou, and how camest thou hither? Tell me thy tale and hide from me naught thereof." Answered the Prince, "By Allah, I came not hither of my own consent, nor is this place of my intent; yet I cannot but go from place to place till I win my wish." Quoth the youth, "And what is thy object?" and quoth the other, "I am of the land of Egypt and my name is Sayf al-Muluk, son of King Asim bin Safwan"; and told him all that had passed with him from first to last. Whereupon the youth arose and stood in his service, saying, "O King of the Age, I was erst in Egypt and heard that thou hadst gone to the land of China; but where is this land and where lies China-land[1]? Verily, this is a wondrous thing and marvellous matter!" Answered the Prince, "Sooth thou speakest, but when I left China-land, I set out, intending for the land of Hind, and a stormy wind arose and the sea boiled and broke all my ships"; brief, he told him all that had befallen him till he came thither; whereupon quoth the other, "O King's son, thou hast had enough of strangerhood and its sufferings; Alhamdolillah,—praised be Allah who hath brought thee hither! So now do thou abide with me, that I may enjoy thy company till I die, when thou shalt become King over this island, to which no bound is known, and these apes thou seest are indeed skilled in all manner of crafts; and whatso thou seekest here shalt thou find." Replied Sayf al-Muluk, "O my brother, I may not tarry in any place till my wish be won, albeit I compass the whole world in pursuit thereof and make quest of every one, so peradventure Allah may bring me to my desire, or my course lead me to the place wherein is the appointed term of my days, and I shall die my death." Then the youth turned with a sign to one of the apes, and he went out and was absent awhile, after which he returned with other apes girt with silken zones.[2] They brought

1 As we should say in English it is a far cry to Loch Awe: the Hindu by-word is, "Dihlí (Delhi) is a long way off."

2 Arab "Fútah," a napkin, a waistcloth, the Indian Zones alluded to by the old Greek travellers.

the trays and set on near[1] an hundred chargers of gold and saucers of silver, containing all manner of meats. Then they stood, after the manner of servants between the hands of Kings, till the youth signalled to the Chamberlains, who sat down, and he whose wont it was to serve stood, whilst the two Princes ate their sufficiency. Then the apes cleared the table and brought basins and ewers of gold, and they washed their hands in rose-water; after which they set on fine sugar, and nigh forty flagons, in each a different kind of wine, and they drank and took their pleasure and made merry and had a fine time. And all the apes danced and gambolled before them, what while the eaters sat at meat; which when Sayf al-Muluk saw, he marvelled at them and forgot that which had befallen him of sufferings.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Sayf al-Muluk saw the gestures and gambols of the apes, he marvelled thereat and forgot that which had betided him of strangerhood and its sufferings. At nightfall they lighted waxen candles in candlesticks of gold studded with gems and set on dishes of confections and fruits of sugar-candy. So they ate; and when the hour of rest was come, the apes spread them bedding and they slept. And when morning morrowed, the young man arose, as was his wont, before sunrise and waking Sayf al-Muluk said to him, "Put thy head forth of this lattice and see what standeth beneath it." So he put out his head and saw the wide waste and all the wold filled with apes, whose number none knew save Allah Almighty. Quoth he, "Here be great plenty of apes, for they cover the whole country: but why are they assembled at this hour?" Quoth the youth, "This is their custom. Every Sabbath,[2] all the apes in the island come hither, some from two and three days' distance, and stand here till I awake from sleep and put forth my head from this lattice, when they kiss ground before me and go about their business." So saying, he put his head out of the window; and when the

1 Arab. "Yaji (it comes) miat khwánjah"—quite Fellah talk.

2 As Trébutien shows (ii. 155) these apes were a remnant of some ancient tribe, possibly those of Ad who had gone to Meccah to pray for rain and thus escaped the general destruction. See vol. i. night vii. Perhaps they were the Jews of Aylah, who in David's day were transformed into monkeys for fishing on the Sabbath (Saturday). Koran ii. 61.

apes saw him, they kissed earth before him and went their way. Sayf al-Muluk abode with the young man a whole month when he farewelled him and departed, escorted by a party of nigh an hundred apes, which the young man bade escort him. They journeyed with him seven days, till they came to the limits of their islands,[1] when they took leave of him and returned to their places, while Sayf al-Muluk fared on alone over mount and hill, desert and plain, four months' journey, one day an-hungered and the next satiated, now eating of the herbs of the earth and then of the fruits of the trees, till he repented him of the harm he had done himself by leaving the young man; and he was about to retrace his steps to him, when he saw a something black afar off and said to himself, "Is this a city or trees? But I will not turn back till I see what it is." So he made towards it, and when he drew near, he saw that it was a palace tall of base. Now he who built it was Japhet son of Noah (upon whom be the Peace!) and it is of this palace that God the Most High speaketh in His precious Book, whenas He saith, "And an abandoned well and a high-builded palace.[2]" Sayf al-Muluk sat down at the gate and said in his mind, "Would I knew what is within yonder palace and what King dwelleth there, and who shall acquaint me whether its folk are men or Jinn? Who will tell me the truth of the case?" He sat considering awhile, but, seeing none go in or come out, he rose and committing himself to Allah Almighty entered the palace and walked on, till he had counted seven vestibules; yet saw no one. Presently looking to his right he beheld three doors, while before him was a fourth, over which hung a curtain. So he went up to this and raising

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1 I can see no reason why Lane purposely changes this to "the extremity of their country."

2 Koran, xxii. 44. Mr. Payne remarks:—This absurd addition is probably due to some copyist, who thought to show his knowledge of the Koran, but did not understand the meaning of the verse from which the quotation is taken, and which runs thus: "How many cities have we destroyed, whilst yet they transgressed, and they are laid low on their own foundations, and wells abandoned, and high-builded palaces!" Mr. Lane observes that the words are either misunderstood or purposely misapplied by the author of the tale. Purposeful perversions of Holy Writ are very popular amongst Moslems, and form part of their rhetoric; but such is not the case here. According to Von Hammer (Trébutien, ii. 154), "Eastern geographers place the Bir al-Mu'utallal (Ruined Well) and the Kasr al-Mashid (High-builded Castle) in the province of Hadramaut, and we wait for a new Niebuhr to inform us what are the monuments or the ruins so called." His text translates puits arides et palais de plâtre (not likely!). Lane remarks that Mashid mostly means "plastered," but here = Mushayyad, lofty, explained in the Jalálayn Commentary as = rafí'a, high-raised. The two places are also mentioned by Al-Mas'údi; and they occur in Al-Kazwini (see night dccclviii.): both of these authors making the Koran directly allude to them.

the curtain, found himself in a great hall[1] spread with silken carpets. At the upper end rose a throne of gold whereon sat a damsel, whose face was like the moon, arrayed in royal raiment and beautified as she were a bride on the night of her displaying; and at the foot of the throne was a table of forty trays spread with golden and silvern dishes full of dainty viands. The Prince went up and saluted her, and she returned his salam, saying, "Art thou of mankind or of the Jinn?" Replied he, "I am a man of the best of mankind[2]; for I am a King, son of a King." She rejoined, "What seekest thou? Up with thee and eat of yonder food, and after tell me thy past from first to last and how thou camest hither." So he sat down at the table and removed the cover from a tray of meats (he being hungry) and ate till he was full; then washed his right hand, and going up to the throne, sat down by the damsel who asked him, "Who art thou and what is thy name and whence comest thou and who brought thee hither?" He answered, "Indeed my story is a long but do thou first tell me who and what and whence thou art and why thou dwellest in this place alone." She rejoined, "My name is Daulat Khátún[3] and I am the daughter of the King of Hind. My father dwelleth in the Capital-city of Sarandíb and hath a great and goodly garden, there is no goodlier in all the land of Hind or its dependencies; and in this garden is a great tank. One day, I went out into the garden with my slave-women and I stripped me naked and they likewise and, entering the tank, fell to sporting and solacing ourselves therein. Presently, before I could be ware, a something as it were a cloud swooped down on me and snatching me up from amongst my handmaids, soared aloft with me betwixt heaven and earth, saying, "Fear not, O Daulat Khatun, but be of good heart." Then he flew on with me a little while, after which he set me down in this palace and straightway without stay or delay became a handsome young man daintily apparelled, who said to me:—Now dost thou know me? Replied I:—No, O my lord; and he said:— I am the Blue King, Sovran of the Jann; my father dwelleth in the Castle Al-Kulzum[4] hight, and hath under his hand six

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1 Arab. (from Pers.) "Aywán," which here corresponds with the Egyptian "líwán," a tall saloon with estrades.

2 This naïve style of "renowning it" is customary in the East, contrasting with the servile address of the subject—"thy slave," etc.

3 Daulat (not Dawlah) the Anglo-Indian Dowlat; prop. meaning the shifts of affairs, hence, fortune, empire, kingdom. Khâtún = "lady," I have noted, follows the name after Turkish fashion.

4 The old name of Suez-town from the Greek Clysma (the shutting), which named the Gulf of Suez "Sea of Kulzum." The ruins in the shape of

hundred thousand Jinn, flyers and divers. It chanced that while passing on my way I saw thee and fell in love with thee for thy lovely form; so I swooped down on thee and snatched thee up from among the slave-girls and brought thee to this the High-builded Castle, which is my dwelling-place. None may fare hither be he man or be he Jinni, and from Hind hither is a journey of an hundred and twenty years: wherefore do thou hold that thou wilt never again behold the land of thy father and thy mother; so abide with me here, in contentment of heart and peace, and I will bring to thy hands whatso thou seekest." Then he embraced me and kissed me,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the damsel said to Sayf al-Muluk, "Then the King of the Jann, after he had acquainted me with his case, embraced me and kissed me, saying:—Abide here and fear nothing; whereupon he went away from me for an hour and presently returned with these tables and carpets and furniture. He comes to me every Third[1] and abideth with me three days and on Friday, at the time of mid-afternoon prayer, he departeth and is absent till the following Third. When he is here, he eateth and drinketh and kisseth and huggeth me, but doth naught else with me, and I am a pure virgin, even as Allah Almighty created me. My father's name is Táj al-Mulúk, and he wotteth not what is come of me nor hath he hit upon any trace of me. This is my story: now tell me thy tale." Answered the Prince, "My story is a long and I fear lest while I am telling it to thee the Ifrit come." Quoth she, "He went out from me but an hour before thy entering and will not return till Third: so sit thee down and take thine ease and hearten thine heart and tell me what hath betided thee, from beginning to end." And quoth he, "I hear and I obey." So he fell to telling her all that had befallen him from commencement to conclusion but, when she heard speak of Badi'a al-Jamal, her eyes ran over with railing tears and she cried, "O Badi'a al-Jamal, I had not thought this of thee! Alack for our luck! O Badi'a

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a huge mound, upon which Sá'id Pasha built a Kiosk-palace, lie to the north of the modern town and have been noticed by me (Pilgrimage, Midian, etc.). The Rev. Prof. Sayce examined the mound and from the Roman remains found in it determined it to be a fort guarding the old mouth of the Old Egyptian Sweet-water Canal which then debouched near the town

1 *i.e.* Tuesday. See vol. iii. night clxxxix.

al-Jamal, dost thou not remember me nor say:——My sister Daulat Khatun whither is she gone?" And her weeping redoubled, lamenting for that Badi'a al-Jamal had forgotten her.[1] Then said Sayf al-Muluk, "O Daulat Khatun, thou art a mortal and she is a Jinniyah: how, then, can she be thy sister?" Replied the Princess, "She is my sister by fosterage and this is how it came about. My mother went out to solace herself in the garden, when labour-pangs seized her and she bare me. Now the mother of Badi'a al-Jamal chanced to be passing with her guards, when she also was taken with travail-pains; so she alighted in a side of the garden and there brought forth Badi'a al-Jamal. She despatched one of her women to seek food and childbirth-gear of my mother, who sent her what she sought and invited her to visit her. So she came to her with Badi'a al-Jamal and my mother suckled the child, who with her mother tarried with us in the garden two months. And before wending her ways the mother of Badi'a al-Jamal gave my mother somewhat,[2] saying:—When thou hast need of me, I will come to thee a-middlemost the garden, and departed to her own land; but she and her daughter used to visit us every year and abide with us a while before returning home. Wherefore, an I were with my mother, O Sayf al-Muluk, and if thou wert with me in my own country and Badi'a al-Jamal and I were together as of wont, I would devise some device with her to bring thee to thy desire of her: but I am here and they know naught of me; for that an they kenned what is become of me, they have power to deliver me from this place; however, the matter is in Allah's hands (extolled and exalted be He!) and what can I do?" Quoth Sayf al-Muluk, "Rise and let us flee and go whither the Almighty willeth"; but quoth she, "We cannot do that: for, by Allah, though we fled hence a year's journey, that accursed would overtake us in an hour and slaughter us." Then said the Prince, "I will hide myself in his way, and when he passeth by I will smite him with the sword and slay him." Daulat Khatun replied, "Thou canst not succeed in slaying him save thou slay his soul." Asked he, "And where is his soul?" and she answered, "Many a time have I questioned him thereof but he would not tell me, till one day I pressed him and he waxed wroth with me and said to me:—How often wilt thou ask me of my soul? What

1 Because being a Jinniyah the foster-sister could have come to her and saved her from old maidenhood.

2 Arab. "Hájah," properly a needful thing. This consisted according to the Bresl. Edit. of certain perfumes, by burning which she could summon the Queen of the Jinn.

hast thou to do with my soul? I rejoined:——O Hátim,[1] there remaineth none to me but thou, except Allah; and my life dependeth on thy life and whilst thou livest all is well for me; so, except I care for thy soul and set it in the apple of this mine eye, how shall I live in thine absence? An I knew where thy soul abideth, I would never cease whilst I live to hold it in mine embrace and would keep it as my right eye. Whereupon said he to me:—What time I was born, the astrologers predicted that I should lose my soul at the hands of the son of a king of mankind. So I took it and set it in the crop of a sparrow, and shut up the bird in a box. The box I set in a casket, and enclosing this in seven other caskets and seven chests, laid the whole in an alabastrine coffer,[2] which I buried within the marge of yon earth-circling sea; for that these parts are far from the world of men and none of them can win hither. So now see I have told thee what thou wouldst know, and do thou tell none thereof, for it is a secret between me and thee."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that when Daulat Khatun acquainted Sayf al-Muluk with the whereabouts of the soul of the Jinni who had carried her off and repeated to him his speech ending with, "And this is a secret between me and thee!" "I rejoined," quoth she:—"To whom should I tell it, seeing that none but thou cometh hither with whom I may talk thereof? adding, By Allah, thou hast indeed set thy soul in the strongest of strongholds to which none may gain access! How should a man win to it, unless the impossible be fore-ordained and Allah decree like as the astrologers predicted? Thereupon the Jinni:—Peradventure one may come, having on his finger the seal-ring of Solomon son of David (upon the twain be the Peace!) and lay his hand with the ring on the face of the water, saying:—By the virtue of the names engraven upon this ring, let the soul of such an one come forth! Whereupon the coffer will rise to the surface and he will break it open and do the like with the chests and

1 Probably used in its sense of a "black crow." The Bres. Edit. (iv. 261) has "Khátim" (seal-ring) which is but one of its almost innumerable misprints.

2 Here it is called "Tábik" and afterwards "Tábút."

caskets, till he come to the little box, when he will take out the sparrow and strangle it, and I shall die." Then said Sayf al-Muluk, "I am the King's son of whom he spake, and this is the ring of Solomon David-son on my finger: so rise, let us go down to the sea-shore and see if his words be leal or leasing!" Thereupon the two walked down to the sea-shore and the Princess stood on the beach, whilst the Prince waded into the water to his waist and laying his hand with the ring on the surface of the sea, said, "By the virtue of the names and talismans engraven on this ring, and by the might of Sulayman bin Dáúd (upon whom be the Peace!), let the soul of Hatim the Jinni, son of the Blue King, come forth!" Whereat the sea boiled in billows and the coffer of alabaster rose to the surface. Sayf al-Muluk took it and shattered it against the rock and broke open the chests and caskets, till he came to the little box and drew thereout the sparrow. Then the twain returned to the castle and sat down on the throne; but hardly had they done this, when lo and behold! there arose a dust-cloud terrifying and some huge thing came flying and crying, "Spare me, O King's son, and slay me not; but make me thy freeman, and I will bring thee to thy desire!" Quoth Daulat Khatun, "The Jinni cometh; slay the sparrow, lest this accursed enter the palace and take it from thee and slaughter me and slaughter thee after me." So the Prince wrung the sparrow's neck and it died, whereupon the Jinni fell down at the palace-door and became a heap of black ashes. Then said Daulat Khatun, "We are delivered from the hand of yonder accursed; what shall we do now?" and Sayf al-Muluk replied, "It behoveth us to ask aid of Allah Almighty, Who hath afflicted us; belike He will direct us and help us to escape from this our strait." So saying, he arose and pulling up[1] half a score of the doors of the palace, which were of sandal-wood and lign-aloes with nails of gold and silver, bound them together with ropes of silk and floss[2]-silk and fine linen and wrought of them a raft, which he and the Princess aided each other to hale down to the sea-shore. They launched it upon the water till it floated and, making it fast to the beach, returned to the palace, whence they removed all the chargers of gold and saucers of silver and jewels and precious stones and metals, and what else was light of load and weighty of worth, and freighted the raft therewith. Then they embarked after

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1 *i.e.* raising from the lower hinge-pins. See vol. ii. night lxxxvi.

2 Arab. "Abrísam" or "Ibrísam" (from Persian Abrísham or Ibrísham) =raw-silk or floss, *i.e.* untwisted silk.

No. 41.

Sayf al-Muluk and Badi'a al-Jamal.

"Thereupon the two walked down to the sea-shore and the Princess stood on the beach, whilst the Prince waded into the water to his waist and laying his hand with the ring on the surface of the sea . . . the coffer of alabaster rose to the surface."





fashioning two pieces of wood into the likeness of paddles, and casting off the rope-moorings, let the raft drift out to sea with them, committing themselves to Allah the Most High, who contenteth those that put their trust in Him and disappointeth not them who rely upon Him. They ceased not faring on thus four months until their victual was exhausted, and their sufferings waxed severe and their souls were straitened ; so they prayed Allah to vouchsafe them deliverance from that danger. But all this time when they lay down to sleep, Sayf al-Muluk set Daulat Khatun behind him and laid a naked brand at his back, so that when he turned in sleep the sword was between them.[1] At last it chanced one night, when Sayf al-Muluk was asleep and Daulat Khatun awake, that behold, the raft drifted landwards and entered a port wherein were ships. The Princess saw the ships and heard a man, he being the chief and head of the captains, talking with the sailors; whereby she knew that this was the port of some city and that they were come to an inhabited country. So she joyed with exceeding joy and waking the Prince said to him, "Ask the captain the name of the city and harbour." Thereupon Sayf al-Muluk arose and said to the captain, "O my brother, how is this harbour hight and what be the names of yonder city and its King?" Replied the Captain, "O false face[2]! O frosty beard! an thou knew not the name of this port and city, how camest thou hither?" Quoth Sayf al-Muluk, "I am a stranger and had taken passage in a merchant ship which was wrecked and sank with all on board; but I saved myself on a plank and made my way hither; wherefore

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1 This knightly practice, evidently borrowed from the East, appears in many romances of chivalry, *e.g.*,—when Sir Tristran is found by King Mark asleep beside Ysonde (Isentt) with drawn sword between them, the former cried :—

> Gif they weren in sinne
> Nought so they no lay.

And we are told :—

> Sir Amys and the lady bright
> To bed gan they go;
> And when they weren in bed laid,
> Sir Amys his sword out-brayed
> And held it between them two.

This occurs in the old French romance of Amys and Amyloun, which is taken into the tale of the Ravens in the Seven Wise Masters, where Ludovic personates his friend Alexander in marrying the King of Egypt's daughter, and sleeps every night with a bare blade between him and the bride. See also Aladdin and his lamp. An Englishman remarked, "The drawn sword would be little hindrance to a man and maid coming together." The drawn sword represented *only* the Prince's honour.

2 Arab. "Ya Sáki' al-Wajh, which Lane translates by "lying" or "liar."

I asked thee the name of the place, and in asking is no offence." Then said the captain, "This is the city of 'Amáriyah and this harbour is called Kamín al-Bahrayn.[1]" When the Princess heard this she rejoiced with exceeding joy and said, "Praised be Allah!" He asked, "What is to do?" and she answered, "O Sayf al-Muluk, rejoice in succour near hand; for the King of this city is my uncle, my father's brother,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-first Night,

She continued, It hath reached me, O auspicious King, that Daulat Khatun said to Sayf al-Muluk, "Rejoice in safety near hand; for the King of this city is my uncle, my father's brother, and his name is 'Áli al-Mulúk,[2]" adding, "Say thou, then, to the captain:—Is the Sultan of the city, Ali al-Muluk, well?" He asked, but the captain was wroth with him and cried, "Thou sayest:—I am a stranger and never in my life came hither. Who, then, told thee the name of the lord of the city?" When Daulat Khatun heard this, she rejoiced and knew him for Mu'ín al-Dín,[3] one of her father's captains. Now he had fared forth in search of her, after she was lost and finding her not, he never ceased cruising till he came to her uncle's city. Then she bade Sayf al-Muluk say to him, "O Captain Mu'in al-Din, come and speak with thy mistress!" So he called out to him as she bade, whereat he was wroth with exceeding wrath and answered, "O dog, O thief, O spy, who art thou and how knowest thou me?" Then he said to one of the sailors, "Give me an ash[4]-stave, that I may go to yonder plaguing Arab and break his head." So he took the stick and made for Sayf al-Muluk, but, when he came to the raft, he saw a something wondrous, beauteous, which confounded his wits

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1 Kamín (in Bres. Edit. "bayn" = between) Al Bahrayn = Ambuscade or lurking-place of the two seas. The name of the city in Lane is "'Emareeyeh," imaginary, but derived from Emarch ('imárah) = being populous. Trébutien (ii. 161) takes from Bresl. Edit. "Amar" and translates the port-name, "le lieu de refuge des deux mers."

2 *i.e.* "High of (among) the Kings." Lane proposes to read 'Ali al-Mulk = high in dominion.

3 Pronounce Mu'inuddeen = Aider of the Faith. The Bresl. Edit. (iv. 266) also reads "Mu'in al-Riyásah" = Mu'in of the Captaincies.

4 Arab. "Shúm" = a tough wood used for the staves with which donkeys are driven. Sir Gardner Wilkinson informed Lane that it is the ash.

and, considering it straitly, he made sure that it was Daulat Khatun sitting there, as she were a slice of the moon; whereat he said to the Prince, "Who is that with thee?" Replied he, "A damsel by name Daulat Khatun." When the captain heard the Princess's name and knew that she was his mistress and the daughter of his King, he fell down in a fainting-fit, and when he came to himself he left the raft and whatso was thereon, and riding up to the palace craved an audience of the King; whereupon the chamberlain went in to the presence and said, "Captain Mu'in al-Din is come to bring thee good news; so bid him be brought in." The King bade admit him; accordingly he entered and kissing ground[1] said to him, "O King, thou owest me a gift for glad tidings; for thy brother's daughter Daulat Khatun hath reached our city safe and sound, and is now on a raft in the harbour in company with a young man like the moon on the night of its full." When the King heard this, he rejoiced and conferred a costly robe of honour on the captain. Then he straightway bade decorate the city in honour of the safe return of his brother's daughter, and sending for her and Sayf al-Muluk saluted the twain and gave them joy of their safety; after which he despatched a messenger to his brother to let him know that his daughter was found and was with him. As soon as the news reached Taj al-Muluk he gat him ready, and assembling his troops set out for his brother's capital, where he found his daughter and they rejoiced with exceeding joy. He sojourned with his brother a week, after which he took his daughter and Sayf al-Muluk and returned to Sarandib, where the Princess forgathered with her mother, and they rejoiced at her safe return and held high festival; and that day was a great day, never was seen its like. As for Sayf al-Muluk, the King entreated him with honour and said to him, "O Sayf al-Muluk, thou hast done me and my daughter all this good for which I cannot requite thee nor can any requite thee, save the Lord of the Three Worlds; but I wish thee to sit upon the throne in my stead and rule the land of Hind, for I offer thee of my throne and kingdom and treasures and servants, all this in free gift to thee." Whereupon Sayf al-Muluk rose and kissing ground before the King, thanked him and answered, "O King of the Age, I accept all thou givest me and return it to thee in freest gift: for I, O King of the Age, covet not sovranty nor sultanate nor desire aught but that Allah the Most High

1 In Persian we find the fuller metaphorical form, "kissing the ground of obedience."

bring me to my desire." Rejoined the King, "O Sayf al-Muluk, these my treasures are at thy disposal: take of them what thou wilt without consulting me, and Allah requite thee for me with all weal!" Quoth the Prince, "Allah advance the King! There is no delight for me in money or in dominion till I win my wish: but now I have a mind to solace myself in the city and view its thoroughfares and market streets." So the King bade bring him a mare of the thoroughbreds, saddled and bridled; and Sayf al-Muluk mounted her and rode through the streets and markets of the city. As he looked about him right and left, lo! his eyes fell on a young man, who was carrying a tunic and crying it for sale at fifteen dinars: so he considered him and saw him to be like his brother Sa'id; and indeed it was his very self, but he was wan of blee and changed for long strangerhood and the travails of travel, so that he knew him not. However, he said to his attendants, "Take yonder youth and carry him to the palace where I lodge, and keep him with you till my return from the ride, when I will question him." But they understood him to say, "Carry him to the prison"; and said in themselves "Haply this is some runaway Mameluke of his." So they took him and bore him to the bridewell, where they laid him in irons and left him seated in solitude, unremembered by any. Presently Sayf al-Muluk returned to the palace, but he forgot his brother Sa'id, and none made mention of him. So he abode in prison, and when they brought out the prisoners to cut ashlar from the quarries, they took Sa'id with them, and he wrought with the rest. He abode a month's space in this squalor and sore sorrow, pondering his case and saying in himself, "What is the cause of my imprisonment?" while Sayf al-Muluk's mind was diverted from him by rejoicing and other things; but one day, as he sat, he bethought him of Sa'id and said to his Mamelukes, "Where is the white slave I gave into your charge on such a day?" Quoth they, "Didst thou not bid us bear him to the bridewell?" and quoth he, "Nay I said not so; I bade you carry him to my palace after the ride." Then he sent his Chamberlains and Emirs for Sa'id, and they fetched him in fetters, and loosing him from his irons set him before the Prince, who asked him, "O young man, what countryman art thou?" and he answered, "I am from Egypt and my name is Sa'id, son of Faris the Wazir." Now hearing these words Sayf al-Muluk sprang to his feet, and throwing himself off the throne and upon his friend, hung on his neck, weeping aloud for very joy and saying, "O my brother, O Sa'id, praise be Allah for

that I see thee alive! I am thy brother Sayf al-Muluk, son of King Asim." Then they embraced and shed tears together, and all who were present marvelled at them. After this Sayf al-Muluk bade his people bear Sa'id to the Hammam-bath: and they did so. When he came out, they clad him in costly clothing and carried him back to Sayf al-Muluk, who seated him on the throne beside himself. When King Taj al-Muluk heard of the reunion of Sayf al-Muluk and his brother Sa'id, he joyed with joy exceeding and came to them, and the three sat devising of all that had befallen them in the past from first to last. Then said Sa'id:—O my brother, O Sayf al-Muluk, when the ship sank with all on board I saved myself on a plank with a company of Mamelukes; and it drifted with us a whole month, when the wind cast us, by the ordinance of Allah Almighty, upon an island. So we landed, and entering among the trees took to eating of the fruits, for we were an-hungered. Whilst we were busy eating, there fell on us unawares folk like Ifrits,[1] and springing on our shoulders rode us,[2] and said to us, "Go on with us, for ye are become our asses." So I said to him who had mounted me, "What art thou, and why mountest thou me?" At this he twisted one of his legs about my neck till I was all but dead, and beat upon my back the while with the other leg till I thought he had broken my backbone. So I fell to the ground on my face, having no strength left in me for famine and thirst. From my fall he knew that I was hungry and, taking me by the hand, led me to a tree laden with fruit, which was a pear-tree,[3] and said to me, "Eat thy fill of this tree." So I ate till I had enough, and rose to walk against my will; but ere I had fared afar the creature turned, and leaping on my shoulders again drove me on, now walking, now running, and now trotting, and he the while mounted on me, laughing and saying, "Never in my life saw I a donkey like unto thee!" We abode thus for years till one day of the days it chanced that we saw there great plenty of vines covered with ripe fruit; so we gathered a quantity of grape-bunches, and throwing them into a pit, trod them with our feet till the pit became a great water-pool. Then we waited awhile, and presently returning thither, found that the sun had wroughten on the grape-juice and it was become wine. So we

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1 For the Shaykh of the Sea(-board) in Sindbad the Seaman, see night dlvii.

2 That this riding is a facetious exaggeration of the African practice, I find was guessed by Mr. Keightley.

3 Arab. "Kummasrá": the root seems to be "Kamsara" = being slender or compact.

used to drink it till we were drunken, and our faces flushed and we fell to singing and dancing and running about in the merriment of drunkenness[1]; whereupon our masters said to us, "What is it that reddeneth your faces and maketh you dance and sing?" We replied, "Ask us not, what is your quest in questioning us hereof?" But they insisted, saying, "You must tell us so that we may know the truth of the case," till we told them how we had pressed grapes and made wine. Quoth they, "Give us to drink thereof"; but quoth we, "The grapes are spent." So they brought us to a Wady, whose length we knew not from its breadth nor its beginning from its end, wherein were vines, each bunch of grapes on them weighing twenty pounds[2] by the scale, and all within easy reach, and they said, "Gather of these." So we gathered a mighty great store of grapes, and finding there a big trench bigger than the great tank in the King's garden, we filled it full of fruit. This we trod with our feet, and did with the juice as before, till it became strong wine, which it did after a month; whereupon we said to them, "'Tis come to perfection; but in what will ye drink it?" And they replied, "We had asses like unto you, but we ate them and kept their heads; so give us to drink in their skulls." We went to their caves, which we found full of heads and bones of the sons of Adam, and we gave them to drink, when they became drunken and lay down, nigh two hundred of them. Then we said to one another, "Is 't not enough that they should ride us, but they must eat us also? There is no Majesty and there is no Might save in Allah, the Glorious, the Great! But we will ply them with wine till they are overcome by drunkenness, when we will slay them and be at rest from them." Accordingly, we awoke them and fell to filling the skulls and gave them to drink, but they said, "This is bitter." We replied, "Why say ye 'tis bitter? Whoso saith thus except he drink of it ten times, he dieth the same day." When they heard this, they feared death and cried to us, "Give us to

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1 Lane translates, "by reason of the exhilaration produced by intoxication." But the Arabic here has no assonance. The passage also alludes to the drunken habits of those blameless Ethiopians, the races of Central Africa, where after mid-day a chief is rarely if ever found sober. We hear much about drink in England, but Englishmen are mere babes compared with these stalwart Negroes. In Unyamwezi I found all the standing bedsteads of pole-sleepers and bark-slabs disposed at an angle of about 20 degrees for the purpose of draining off the huge pottle-fulls of Pombe (Osirian beer) drained by the occupants; and comminxit lectum potus might be said of the whole male population.

2 This is not exaggerated. When at Hebron I saw the Biblical spectacle of two men carrying a huge bunch slung to a pole, not so much for the weight as to keep the grapes from injury.

drink the whole ten times." So we gave them to drink, and when they had swallowed the rest of the ten draughts, they waxed drunken exceedingly, and their strength failed them and they availed not to mount us. Thereupon we dragged them together by their hands, and laying them one upon another, collected great plenty of dry vine-stalks and branches, and heaped it about and upon them; then we set fire to the pile and stood afar off to see what became of them.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventy-second Night,

She pursued, It hath reached me, O auspicious King, that Sa'id continued:—When we set fire to the pile wherein were the Ghuls, I, with the Mamelukes, stood afar off to see what became of them; and as soon as the fire was burnt out, we came back and found them a heap of ashes, wherefore we praised Allah Almighty, who had delivered us from them. Then we went forth about the island and sought the sea-shore, where we parted, and I and two of the Mamelukes fared on till we came to a thick copse full of fruit, and there busied ourselves with eating, and, behold! presently up came a man, tall of stature, long of beard and lengthy of ear, with eyes like cressets, driving before him and feeding a great flock of sheep.[1] When he saw us, he rejoiced and said to us, "Well come, and fair welcome to you! Draw near me that I may slaughter you an ewe of these sheep and roast it and give you to eat." Quoth we, "Where is thine abode?" And quoth he, "Hard by yonder mountain; go on towards it till ye come to a cave and enter therein, for you will see many guests like yourselves; and do ye sit with them, whilst we make ready for you the guest-meal." We believed him, so fared on, as he bade us, till we came to the cavern, where he found many guests, sons of Adam like ourselves, but they were all blinded[2]; and when we entered, one said, "I'm sick"; and another, "I'm weak." So we cried to them, "What is this you say and what is the cause of your sickness and weakness?" They asked, "Who are

1 The Mac. and Bul. Edits. add, "and with him a host of others after his kind"; but these words are omitted by the Bresl. Edit. and apparently from the sequel there was only one Ghul-giant.

2 Probably alluding to the most barbarous Persian practice of plucking or tearing out the eyes from their sockets. See Sir John Malcolm's description of the capture of Kirmán and Morier (in Zohrab, the hostage) for the wholesale blinding of the Asterabadian by the Eunuch-King Agha Mohammed Shah. I may note that the mediæval Italian practice called *bacinare*, or scorching with red-hot basins, came from Persia.

ye?" and we answered, "We are guests." Then said they, "What hath made you fall into the hands of yonder accursed? But there is no Majesty and there is no Might save in Allah, the Glorious, the Great? This is a Ghul who devoureth the sons of Adam and he hath blinded us and meaneth to eat us." Said we, "And how did he blind you?" and they replied, "Even as he will blind yourselves anon." Quoth we, "And how so?" And quoth they, "He will bring you bowls of soured milk[1] and will say to you:—Ye are weary with wayfare; take this milk and drink it. And when ye have drunken thereof, ye will become blind like us." Said I to myself, "There is no escape for us but by contrivance." So I dug a hole in the ground and sat over it. After an hour or so in came the accursed Ghul with bowls of milk, whereof he gave to each of us, saying, "Ye come from the desert and are athirst: so take this milk and drink it, whilst I roast you the flesh." I took the cup and carried it to my mouth but emptied it into the hole; then I cried out, "Alas! my sight is gone and I am blind!" and clapping my hand to my eyes, fell a-weeping and a-wailing, whilst the accursed laughed and said, "Fear not, thou art now become like mine other guests." But, as for my two comrades, they drank the milk and became blind. Thereupon the Ghul arose, and stopping up the mouth of the cavern, came to me and felt my ribs, but found me lean and with no flesh on my bones; so he tried another, and finding him fat, rejoiced. Then he slaughtered three sheep and skinned them, and fetching iron spits, spitted the flesh thereon and set them over the fire to roast. When the meat was done, he placed it before my comrades, who ate and he with them; after which he brought a leather-bag full of wine and drank thereof, and lay down prone and snored. Said I to myself, "He's drowned in sleep: how shall I slay him?" Then I bethought me of the spits, and thrusting two of them into the fire, waited till they were as red-hot coals; whereupon I arose and girded myself, and taking a spit in each hand, went up to the accursed Ghul and thrust them into his eyes, pressing upon them with all my might. He sprang to his feet for sweet life and would have laid hold of me; but he was blind. So I fled from him

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1 Arab. "Laban" as opposed to "Halib": in night dcclxxiv. *(infra)*, the former is used for sweet milk, and other passages could be cited. I have noted that all galaktophagi, or milk-drinking races, prefer the artificially soured to the sweet, choosing the fermentation to take place outside rather than inside their stomachs. Amongst the Somal I never saw man, woman or child drink a drop of fresh milk; and they offered considerable opposition to our heating it for coffee.

into the inner cavern, whilst he ran after me; but I found no place of refuge from him nor whence I might escape into the open country, for the cave was stopped up with stones; wherefore I was bewildered and said to the blind men, "How shall I do with this accursed?" Replied one of them, "O Sa'id, with a run and a spring mount up to yonder niche[1] and thou wilt find there a sharpened scymitar of copper: bring it to me and I will tell thee what to do." So I clomb to the niche, and taking the blade returned to the blind man, who said to me, "Smite him with the sword in his middle, and he will die forthright." So I rushed after the Ghul, who was weary with running after me, and felt for the blind men that he might kill them and coming up to him smote him with the sword a single stroke across his waist and he fell in twain. Then he screamed and cried out to me, "O man, an thou desire to slay me, strike me a second stroke." Accordingly, I was about to smite him another cut; but he who had directed me to the niche and the scymitar said, "Smite him not a second time, for then he will not die, but will live and destroy us."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-third Night,

She resumed, It hath reached me, O auspicious King, that Sa'id continued:—Now when I struck the Ghul with the sword he cried out to me, "O man, an thou desire to slay me, strike me a second stroke!" I was about so to do when he who had directed me to the scymitar said, "Smite him not a second time, for then he will not die but will live and destroy us!" So I held my hand as he bade me, and the Ghul died. Then said the blind man to me, "Open the mouth of the cave and let us fare forth; so haply Allah may help us and bring us to rest from this place." And I said, "No harm can come to us now; let us rather abide here and repose and eat of these sheep and drink of this wine, for long is the land." Accordingly we tarried there two months, eating of the sheep and of the fruits of the island, and drinking the generous grape-juice, till it so chanced one day, as we sat upon the beach, we caught sight of a ship looming large in the distance; so we made signs for the crew and holla'd to them. They feared to draw near, knowing that the island was inhabited

1 Arab. "Tákah," not "an aperture" as Lane has it, but an arched hollow in the wall.

by a Ghul[1] who ate Adamites, and would have sheered off; but we ran down to the marge of the sea and made signs to them with our turband-ends, and shouted to them, whereupon one of the sailors, who was sharp of sight, said to the rest, "Harkye, comrades, I see these men formed like ourselves, for they have not the fashion of Ghuls." So they made for us, little by little, till they drew near us in the dinghy[2] and were certified that we were indeed human beings, when they saluted us and we returned their salam and gave them the glad tidings of the slaying of the accursed, wherefore they thanked us. Then we carried to the ship all that was in the cave of stuffs and sheep and treasure, together with a viaticum of the island-fruits, such as should serve us days and months, and embarking, sailed on with a fair breeze three days; at the end of which the wind veered round against us and the air became exceeding dark; nor had an hour passed before the wind drave the craft on to a rock, where it broke up and its planks were torn asunder.[3] However, the Great God decreed that I should lay hold of one of the planks, which I bestrode, and it bore me along two days, for the wind had fallen fair again, and I paddled with my feet awhile, till Allah the Most High brought me safe ashore and I landed and came to this city where I found myself a stranger, solitary, friendless, not knowing what to do, for hunger was sore upon me and I was in great tribulation. Thereupon I, O my brother, hid myself, and pulling off this my tunic, carried it to the market, saying in my mind, "I will sell it and live on its price, till Allah accomplish to me whatso He will accomplish." Then I took the tunic in my hand and cried it for sale, and the folk were looking at it and bidding for it, when, O my brother, thou camest by and seeing me commandedst me to the palace; but thy pages arrested and thrust me into the prison, and there I abode till thou bethoughtest thee of me and badst bring me before thee. So now I have told thee what befell me, and Alhamdolillah—Glorified be God—for reunion!

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1 In Trébutien (ii. 168) the cannibal is called "Goul Eli-Fenioun," and Von Hammer remarks, "There is no need of such likeness of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in Polyphemus' cave; * * * and this induces the belief that the Arabs have been acquainted with the poems of Homer." Living intimately with the Greeks they could not have ignored the Iliad and the Odyssey: indeed we know by tradition that they had translations, now apparently lost. I cannot however, accept Lane's conjecture that "the story of Ulysses and Polyphemus may have been of Eastern origin." Possibly the myth came from Egypt, for I have shown that the opening of the Iliad bears a suspicious likeness to the proem of Pentaur's Epic.

2 Arab. "Shakhtúr."

3 In the Bresl. Edit. the ship is not wrecked, but lands Sa'id in safety.

Much marvelled the two Kings at Sa'id's tale and Taj al-Muluk having made ready a goodly dwelling for Sayf al-Muluk and his Wazir, Daulat Khatun used to visit the Prince there and thank him for his favours and talk with him. One day, he met her and said to her, "O my lady, where is the promise thou madest me, in the palace of Japhet son of Noah, saying:—Were I with my people, I would make shift to bring thee to thy desire?" And Sa'id said to her, "O Princess, I crave thine aid to enable him to win his will." Answered she, "Yea, verily; I will do my endeavour for him, that he may attain his aim, if it please Allah Almighty." And she turned to Sayf al-Muluk and said to him, "Be of good cheer and keep thine eyes cool and clear." Then she rose and going in to her mother, said to her, "Come with me forthright and let us purify ourselves and make fumigations[1] that Badi'a al-Jamal and her mother may come and see me and rejoice in me." Answered the Queen, "With love and goodly gree"; and rising, betook herself to the garden and burnt of these perfumes which she always had by her; nor was it long before Badi'a al-Jamal and her mother made their appearance. The Queen of Hind forgathered with the other Queen and acquainted her with her daughter's safe return, whereat she rejoiced; and Badi'a al-Jamal and Daulat Khatun forgathered likewise and rejoiced in each other. Then they pitched the pavilions[2] and dressed dainty viands, and made ready the place of entertainment; whilst the two Princesses withdrew to a tent apart and ate together and drank and made merry; after which they sat down to converse, and Badi'a al-Jamal said, "What hath befallen thee in thy strangerhood?" Replied Daulat Khatun, "O my sister, how sad is severance and how gladsome is reunion; ask me not what hath befallen me! Oh, what hardships mortals suffer!" cried she, "How so?" and the other said to her, "O my sister, I was inmured in the High-builded Castle of Japhet son of Noah, whither the son of the Blue King carried me off till Sayf al-Muluk slew the Jinni and brought me back to my sire"; and she told her to boot all that the Prince had undergone of hardships and horrors before he came to the Castle.[3] Badi'a al-Jamal marvelled at her tale and said, "By Allah, O my sister, this is the most wondrous of wonders! This

1 So in the Shah-nameh, the Símurgh-bird gives one of her feathers to her protégé Zál, which he will throw into the fire when she is wanted.

2 Bresl. Edit. "Al-Zardakhánát," Arab. plur. of Zarad-Khánah, a bastard word = armoury, from Arab. Zarad (hauberk) and Pers. Khánah = house, etc.

3 Some retrenchment was here found necessary to avoid "damnable iteration."

Sayf al-Muluk is indeed a man! But why did he leave his father and mother and betake himself to travel and expose himself to these perils?" Quoth Daulat Khatun, "I have a mind to tell thee the first part of his history; but shame of thee hindereth me therefrom." Quoth Badi'a al-Jamal, "Why shouldst thou have shame of me, seeing that thou art my sister and my bosom-friend, and there is muchel a matter between thee and me and I know thou willest me naught but well? Tell me, then, what thou hast to say, and be not abashed at me and hide nothing from me, and have no fear of consequences." Answered Daulat Khatun, "By Allah, all the calamities that have betided this unfortunate have been on thine account and because of thee!" Asked Badi'a al-Jamal, "How so, O my sister?" and the other answered, "Know that he saw thy portrait wrought on a tunic which thy father sent to Solomon son of David (upon the twain be the Peace!), and he opened it not, neither looked at it, but despatched it with other presents and rarities to Asim bin Safwan, King of Egypt, who gave it, still unopened, to his son Sayf al-Muluk. The Prince unfolded the tunic, thinking to put it on, and seeing thy portrait became enamoured of it; wherefore he came forth in quest of thee, and left his folk and reign and suffered all these terrors and hardships on thine account."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that Daulat Khatun related to Badi'a al-Jamal the first part of Sayf al-Muluk's history; how his love for her was caused by the tunic whereon her presentment was wrought; how he went forth, passion-distraught, in quest of her; how he forsook his people and his kingdom for her sake, and how he had suffered all these terrors and hardships on her account. When Badi'a al-Jamal heard this, she blushed rosy red and was confounded at Daulat Khatun and said, "Verily this may never, never be; for man accordeth not with the Jann." Then Daulat Khatun went on to praise Sayf al-Muluk and extol his comeliness and courage and cavalarice, and ceased not repeating her memories of his prowess and his excellent qualities till she ended with saying, "For the sake of Almighty Allah and of me, O sister mine, come and speak with him though but one word!" But Badi'a al-Jamal cried, "By Allah, O

sister mine, this that thou sayest I will not hear, neither will I assent to thee therein"; and it was as if she heard naught of what the other said and as if no love of Sayf al-Muluk and his beauty and bearing and bravery had gotten hold upon her heart. Then Daulat Khatan humbled herself and said, "O Badi'a al-Jamal, by the milk we have sucked, I and thou, and by that which is graven on the seal-ring of Solomon (upon whom be the Peace!), hearken to these my words for I pledged myself in the High-builded Castle of Japhet, to show him thy face. So Allah upon thee, show it to him once, for the love of me, and look thyself on him!" And she ceased not to weep and implore her and kiss her hands and feet, till she consented and said, "For thy sake I will show him my face once and he shall have a single glance." With that Daulat Khatun's heart was gladdened, and she kissed her hands and feet. Then she went forth and fared to the great pavilion in the garden, and bade her slave-women spread it with carpets and set up a couch of gold, and place the wine-vessels in order; after which she went in to Sayf al-Muluk and to his Wazir Sa'id, whom she found seated in their lodging, and gave the Prince the glad tidings of the winning of his wish, saying, "Go to the pavilion in the garden, thou and thy brother, and hide yourselves there from the eyes of men so none in the palace may espy you, till I come to you with Badi'a al-Jamal." So they rose and repaired to the appointed pavilion, where they found the couch of gold set and furnished with cushions, and meat and wine ready served. So they sat awhile, whilst Sayf al-Muluk bethought him of his beloved, and his breast was straitened and love and longing assailed him: wherefore he rose and walked forth from the vestibule of the pavilion. Sa'id would have followed him, but he said to him, "O my brother, follow me not, but sit in thy stead till I return to thee." So Sa'id abode seated, whilst Sayf al-Muluk went down into the garden, drunken with the wine of desire and distracted for excess of love-longing and passion-fire: yearning agitated him and transport overcame him, and he recited these couplets:—

O passing Fair[1] I have none else but thee; * Pity this slave in thy love's slavery!
Thou art my search, my joy, and my desire! * None save thyself shall love this heart of me:
Would Heaven I knew thou knewest of my wails * Night-long and eyelids oped by memory.

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1 *i.e.* Badi'a al-Jamal.

Bid sleep to sojourn on these eyen-lids * Haply in vision I thy sight shall see.
Show favour, then, to one thus love distraught: * Save him from ruin by thy cruelty!
Allah increase thy beauty and thy weal; * And be thy ransom every enemy!
So shall on Doomsday lovers range beneath * Thy flag, and beauties 'neath thy banner be.

Then he wept and recited these also:—

That rarest beauty ever bides my foe * Who holds my heart and lurks in secrecy:
Speaking, I speak of nothing save her charms * And when I'm dumb, in heart-core woneth she.

Then he wept sore and recited the following:—

And in my liver higher flames the fire; * You are my wish and long-some still I yearn:
To you (none other!) bend I, and I hope * (Lovers long-suffering are!) your grace to earn:
And that you pity me whose frame by love * Is waste and weak his heart with sore concern:
Relent, be gen'rous, tender-hearted, kind: * From you I'll ne'er remove, from you ne'er turn!

Then he wept and recited these also:—

Came to me care when came the love of thee, * Cruel sleep fled me like thy cruelty:
Tells me the messenger that thou art wroth: * Allah forefend what evils told me he!

Presently Sa'id waxed weary of awaiting him, and going forth in quest of him, found him walking in the garden distraught and reciting these two couplets:—

By Allah, by th' Almighty, by his right[1] * Who read the Koran-chapter "Fátir[2]" hight;
Ne'er roam my glances o'er the charms I see; * Thy grace, rare beauty, is my talk by night.

So he joined him, and the twain walked about the garden together solacing themselves, and ate of its fruits. Such was their case[3];

1 Mohammed.

2 Koran, xxxv. "The Creator" (Fátir) or the Angels, so called from the first verse.

3 In the Bresl. Edit. (p. 263) Sayf al-Muluk drops asleep under a tree to the lulling sound of a Sákiyah or water-wheel, and is seen by Badi'a al-Jamal, who falls in love with him, and drops tears upon his cheeks, etc. The scene, containing much recitation, is long and well told.

but as regards the two Princesses, they came to the pavilion and entering therein after the eunuchs had richly furnished it, according to command, sat down on the couch of gold, beside which was a window that gave upon the garden. The castratos then set before them all manner rich meats and they ate, Daulat Khatun feeding her foster-sister by mouthfuls,[1] till she was satisfied; when she called for divers kinds of sweetmeats, and when the neutrals brought them, they ate what they would of them and washed their hands. After this Daulat Khatun made ready wine and its service, setting on the ewers and bowls, and she proceeded to crown the cups and give Badi'a al-Jamal to drink, filling for herself after and drinking in turn. Then Badi'a al-Jamal looked from the window into the garden and gazed upon the fruits and branches that were therein, till her glance fell on Sayf al-Muluk, and she saw him wandering about the parterres, followed by Sa'id, and she heard him recite verses, raining the while railing tears. And that glance of eyes cost her a thousand sighs,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-fifth Night,

She continued, It hath reached me, O auspicious King, that when Badi'a al-Jamal caught sight of Sayf al-Muluk as he wandered about the garden, that glance of eyes cost her a thousand sighs, and she turned to Daulat Khatun and said to her (and indeed the wine sported with her senses), "O my sister, who is that young man I see in the garden, distraught, love-abying, disappointed, sighing?" Quoth the other, "Dost thou give me leave to bring him hither that we may look on him?" and quoth the other, "An thou can avail to bring him, bring him." So Daulat Khatun called to him, saying, "O King's son, come up to us and bring us thy beauty and thy loveliness!" Sayf al-Muluk recognised her voice and came up into the pavilion; but no sooner had he set eyes on Badi'a al-Jamal, than he fell down in a swoon; whereupon Daulat Khatun sprinkled on him a little rose-water and he revived. Then he rose and kissed ground before Badi'a al-Jamal who was amazed at his beauty and loveliness; and Daulat Khatun said to her, "Know, O Princess, that this is Sayf al-Muluk, whose hand saved me by the ordinance of Allah

1 Arab. "Lukmah" = a *bouchée* of bread, meat, fruit or pastry, and especially applied to the rice balled with the hand and delicately inserted into a friend's mouth.

Almighty and he it is who hath borne all manner burthens on thine account: wherefore I would have thee look upon him with favour." Hearing this Badi'a al-Jamal laughed and said, "And who keepeth faith, that this youth should do so? For there is no true love in men." Cried Sayf al-Muluk, "O Princess, never shall lack of faith be in me, and all men are not created alike." And he wept before her and recited these verses:—

O thou, Badí'a 'l-Jamál, show thou some clemency * To one those lovely eyes opprest with witchery!
By rights of beauteous hues and tints thy cheeks combine * Of snowy white and glowing red anemone,
Punish not with disdain one who is sorely sick * By long, long parting waste hath waxed this frame of me:
This is my wish, my will, the end of my desire, * And Union is my hope an haply this may be!

Then he wept with violent weeping; and love and longing got the mastery over him and he greeted her with these couplets:—

Peace be to you from lover's wasted love, * All noble hearts to noble favour show:
Peace be to you! Ne'er fail your form my dreams; * Nor hall, nor chamber the fair sight forego!
Of you I'm jealous: none may name your name: * Lovers to lovers aye should bend thee low:
So cut not off your grace from him who loves * While sickness wastes and sorrows overthrow.
I watch the flowery stars which frighten me; * While cark and care mine every night forslow.
Nor Patience bides with me nor plan appears: * What shall I say when questioned of my foe?
God's peace be with you in the hour of need, * Peace sent by lover patient bearing woe!

Then for the excess of his desire and ecstacy he repeated these couplets also:—

If I to aught save you, O lords of me, incline; * Ne'er may I win of you my wish, my sole design!
Who doth comprise all loveliness save only you? * Who makes the Doomsday dawn e'en now before these eyne?
Far be it Love find any rest, for I am one * Who lost for love of you this heart, these vitals mine.

When he had made an end of his verses, he wept with sore weeping and she said to him, "O Prince, I fear to grant myself wholly to thee lest I find in thee nor fondness nor affection; for

oftentimes man's fidelity is small and his perfidy is great, and thou knowest how the lord Solomon, son of David (upon whom be the Peace!), took Bilkis to his love but, whenas he saw another fairer than she, turned from her thereto." Sayf al-Muluk replied, "O my eye and O my soul, Allah hath not made all men alike, and I, Inshallah, will keep my troth and die beneath thy feet. Soon shalt thou see what I will do in accordance with my words, and for whatso I say Allah is my warrant." Quoth Badi'a al-Jamal, "Sit and be of good heart and swear to me by the right of thy Faith, and let us covenant together that each will not be false to other; and whichever of us breaketh faith may Almighty Allah punish!" At these words he sat down and set his hand in her hand, and they sware each to other that neither of them would ever prefer to the other any one, either of man or of the Jann. Then they embraced for a whole hour and wept for excess of their joy, whilst passion overcame Sayf al-Muluk and he recited these couplets:—

I weep for longing love's own ardency * To her who claims the heart and soul of me.
And sore's my sorrow parted long from you, * And short's my arm to reach the prize I see;
And mourning grief for what my patience marred * To blamer's eye unveiled my secrecy;
And waxèd strait that whilome was so wide * Patience nor force remains nor power to dree.
Would Heaven I knew if God will ever deign to join * Our lives, and from our cark and care and grief set free!

After this mutual troth-plighting, Sayf al-Muluk arose and walked in the garden and Badi'a al-Jamal arose also and went forth also afoot followed by a slave-girl bearing somewhat of food and a flask[1] of wine. The Princess sat down and the damsel set the meat and wine before her: nor remained they long ere they were joined by Sayf al-Muluk, who was received with greeting, and the two embraced and sat them down.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventy-sixth Night,

She pursued, It hath reached me, O auspicious King, that having provided food and wine, Badi'a al-Jamal met Sayf al-Muluk with greetings, and the twain having embraced and kissed sat them

1 Arab. "Saláhiyah," also written Saráhiyah; it means an ewer-shaped glass-bottle.

down awhile to eat and drink. Then said she to him, "O King's son, thou must now go to the Garden of Iram, where dwelleth my grandmother, and seek her consent to our marriage. My slave-girl Marjánah will convey thee thither, and as thou farest therein thou wilt see a great pavilion of red satin, lined with green silk. Enter the pavilion heartening thyself, and thou wilt see inside it an ancient dame sitting on a couch of red gold set with pearls and jewels. Salute her with respect and courtesy; then look at the foot of the couch, where thou wilt descry a pair of sandals[1] of cloth interwoven with bars of gold, embroidered with jewels. Take them and kiss them and lay them on thy head[2]; then put them under thy right armpit and stand before the old woman, in silence and with thy head bowed down. If she ask thee, Who art thou, and how camest thou hither, and who led thee to this land? and why hast thou taken up the sandals? make her no answer, but abide silent till Marjanah enter, when she will speak with her and seek to win her approof for thee and cause her look on thee with consent; so haply Allah Almighty may incline her heart to thee and she may grant thee thy wish." Then she called the handmaid Marjanah hight, and said to her, "As thou lovest me, do my errand this day and be not neglectful therein! An thou[2] accomplish it, thou shalt be a free woman for the sake of Allah Almighty, and I will deal honourably by thee with gifts, and there shall be none dearer to me than thou, nor will I discover my secrets to any save thee. So by my love for thee, fulfil this my need and be not slothful therein." Replied Marjanah, "O my lady and light of mine eyes, tell me what is it thou requirest of me that I may accomplish it with both mine eyes." Badi'a rejoined, "Take this mortal on thy shoulders and bear him to the bloom-garden of Iram and the pavilion of my grandmother, my father's mother, and be careful of his safety. When thou hast brought him into her presence and seest him take the slippers and do them homage, and hearest her ask him, saying:—Whence art thou and by what road art come, and who led thee to this land, and why hast thou taken up the sandals and what is thy need that I give heed to it? do thou come forward in haste and salute her with the salam and say to her:—O my lady I am she who brought him hither and he is the King's son of

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1 Arab. "Sarmújah," of which Von Hammer remarks that the dictionaries ignore it. Dozy gives the forms Sarmúj, Sarmúz and Sarmúzah and explains them by "espèce de guêtre, de sandale ou de mule, qu'on chausse par-dessus la botte.

2 In token of profound submission.

Egypt.[1] 'Tis he who went to the High-builded Castle and slew the son of the Blue King, and delivered the Princess Daulat Khatun from the Castle of Japhet, son of Noah and brought her back safe to her father: and I have brought him to thee, that he may give thee the glad tidings of her safety: so deign thou be gracious to him. Then do thou say to her:—Allah upon thee! is not this young man handsome, O my lady? She will reply, Yes; and do thou rejoin:—O my lady, indeed he is complete in honour and manhood and valour and he is lord and King of Egypt and compriseth all praiseworthy qualities. An she ask thee, What is his need? do thou make answer:—My lady saluteth thee and saith to thee, How long shall she sit at home, a maid and unmarried? Indeed, the time is longsome upon her for she is as a magazine wherein wheat is heaped up.[2] What, then, is thine intent in leaving her without a mate and why dost thou not marry her in thy lifetide and that of her mother, like other girls? If she say, How shall we do to marry her? An she have any one in mind, let her tell us of him, and we will do her will as far as may be! do thou make answer, O my lady, thy daughter saith to thee, "Ye were minded aforetime to marry me to Solomon (upon whom be the Peace!) and pourtrayed him my portrait on a tunic. But he had no lot in me; so he sent the tunic to the King of Egypt and he gave it to his son, who saw my portrait figured thereon and fell in love with me: wherefore he left his father and mother's realm and turning away from the world and whatso is therein, went forth at a venture, a wanderer, love-distraught, and hath borne the utmost hardships and honours for the sake of me. Now thou seest his beauty and loveliness, and thy daughter's heart is enamoured of him; so, if ye have a mind to marry her, marry her to this young man and forbid her not from him for he is young and passing comely and King of Egypt, nor wilt thou find a goodlier than he; and if ye will not give her to him, she will slay herself and marry none, neither man nor Jinn. And," continued Badi'a al-Jamal, "Look thou, O Marjanah, *ma mie*,[3] how thou mayst do with my

1 Arab. "Misr" in Ibn Khaldún is a land whose people are settled and civilised, hence "Namsur" = we settle; and "Amsár" = settled provinces Al-Misrayn was the title of Basrah and Kufah, the two military cantonments founded by Caliph Omar on the frontier of conquering Arabia and conquered Persia. Hence "Tamsír" = founding such posts, which were planted in Mesopotamia, Syria, and Egypt. In these camps were stationed the veterans who had fought under Mohammed; but the spoils of the East soon changed them to splendid cities where luxury and learning flourished side by side.

2 *i.e.* waiting to be sold and wasting away in single cursedness.

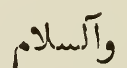
3 Arab. "Yá dádati": dádat is an old servant-woman or slave, often applied to a nurse, like its congener the Pers. Dádá, the latter often pronounced Daddeh, as Daddeh Bazm-árá in the Kulsum-nameh (Atkinson's "Customs of the Women of Persia," London, 8vo. 1832).

grandmother, to win her consent, and beguile her with soft words, so haply she may do my desire." Quoth the damsel, "O my lady, upon my head and eyes will I serve thee and do what shall content thee." Then she took Sayf al-Muluk on her shoulders and said to him, "O King's son, shut thine eyes." He did so, and she flew up with him into the welkin; and after a while she said to him, "O King's son, open thine eyes." He opened them and found himself in a garden, which was none other than the Garden of Iram; and she showed him the pavilion and said, "O Sayf al-Muluk, enter therein!" Thereupon he pronounced the name of Allah Almighty, and entering, cast a look upon the garden, when he saw the old Queen sitting on the couch, attended by her waiting women. So he drew near her with courtesy and reverence, and taking the sandals bussed them and did as Badi'a al-Jamal had enjoined him. Quoth the ancient dame, "Who art thou and what is thy country; whence comest thou, and who brought thee hither and what may be thy wish? Wherefore dost thou take the sandals and kiss them, and when didst thou ask of me a favour which I did not grant?" With this, in came Marjanah[1] and saluting her reverently and worshipfully, repeated to her what Badi'a al-Jamal had told her; which when the old Queen heard, she cried out at her and was wroth with her and said, "How shall there be accord between man and Jinn?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Marjánah has been already explained. D'Herbelot derives from it the Romance name *Morgante la Déconvenue*, here confounding Morgana with Urganda; and Keltic scholars make Morgain = Mor Gwynn—the white maid (p. 10, Keightley's Fairy Mythology, London, Whittaker, 1833).

END OF VOL. VII.



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VOLUME VIII.



A PLAIN AND LITERAL TRANSLATION OF THE ARABIAN NIGHTS' ENTERTAINMENTS, NOW ENTITULED

THE BOOK OF THE

Thousand Nights and a Night

WITH INTRODUCTION EXPLANATORY NOTES ON THE MANNERS AND CUSTOMS OF MOSLEM MEN AND A TERMINAL ESSAY UPON THE HISTORY OF THE NIGHTS

BY

RICHARD F. BURTON





A MESSAGE TO

Frederick Hankey,

FORMERLY OF NO. 2, RUE LAFITTE, PARIS.

My dear Fred,

If there be such a thing as "continuation," you will see these lines in the far Spirit-land and you will find that your old friend has not forgotten you and Annie.

RICHARD F. BURTON.



Now when it was the Seven Hundred and Seventy-seventh Night,

She resumed, It hath reached me, O auspicious King, that when the old Queen heard the handmaid's words she was wroth with sore wrath because of her, and cried, "How shall there be accord between man and Jinn?" But Sayf al-Muluk replied, "Indeed, I will conform to thy will and be thy page and die in thy love, and will keep with thee covenant and regard none but thee: so right soon shalt thou see my truth and lack of falsehood and the excellence of my manly dealing with thee, Inshallah!" The old woman pondered for a full hour, with brow earthwards bent; after which she raised her head and said to him, "O thou beautiful youth, wilt thou indeed keep compact and covenant?" He replied, "Yes, by Him who raised the heavens and dispread the earth upon the waters, I will indeed keep faith and troth!" Thereupon quoth she, "I will win for thee thy wish, Inshallah! but for the present go thou into the garden and take thy pleasure therein and eat of its fruits that have neither like in the world nor equal, whilst I send for my son Shahyal and confabulate with him of the matter. Nothing but good shall come of it, so Allah please, for he will not gainsay me nor disobey my commandment and I will marry thee with his daughter Badi'a al-Jamal. So be of good heart, for she shall assuredly be thy wife, O Sayf al-Muluk." The Prince thanked her for those words and, kissing her hands and feet, went forth from her into the garden; whilst she turned to Marjanah and said to her, "Go seek my son Shahyal wherever he is, and bring him to me." So Marjanah went out in quest of King Shahyal, and found him and set him before his mother. On such wise fared it with them; but as regards Sayf al-Muluk, whilst he walked in the garden, lo and behold! five Jinn of the people of the Blue King espied him and said to one another, "Whence cometh yonder wight, and who brought him hither? Haply 'tis he who slew the son and heir of our lord and master the Blue King"; presently adding, "But we will go about with him and question him and find out all from him." So they walked gently and softly up to him, as he sat in a corner of the garden, and sitting down by him, said to him, "O beauteous youth, thou didst right well in slaying the son of the Blue King, and delivering from him Daulat Khatun; for he was a treacherous hound and had tricked her, and had not Allah appointed thee to her, she had never won free; no, never! But how diddest thou slay him?" Sayf al-Muluk looked at them, and deeming them of the garden-

folk answered, "I slew him by means of this ring which is on my finger." Therewith they were assured that it was he who had slain him; so they seized him, two of them holding his hands, whilst other two held his feet, and the fifth his mouth, lest he should cry out, and King Shahyal's people should hear him and rescue him from their hands. Then they lifted him up, and flying away with him ceased not their flight till they came to their King, and set him down before him, saying, "O King of the Age, we bring thee the murderer of thy son." "Where is he?" asked the King; and they answered, "This is he." So the Blue King said to Sayf al-Muluk, "How slewest thou my son, the core of my heart and the light of my sight, without aught of right, for all he had done thee no ill deed?" Quoth the Prince, "Yea, verily! I slew him because of his violence and frowardness, in that he used to seize Kings' daughters and sever them from their families and carry them to the Ruined Well and the High-builded Castle of Japhet son of Noah, and entreat them lewdly by debauching them. I slew him by means of this ring on my finger, and Allah hurried his soul to the fire and the abiding-place dire." Therewithal the King was assured that this was indeed he who slew his son; so presently he called his Wazirs and said to them, "This is the murtherer of my son sans shadow of doubt: so how do you counsel me to deal with him? Shall I slay him with the foulest slaughter, or torture him with the terriblest torments, or how?" Quoth the Chief Minister, "Cut off his limbs, one a day." Another, "Beat him with a grievous beating every day till he die." A third, "Cut him across the middle." A fourth, "Chop off all his fingers and burn him with fire." A fifth, "Crucify him"; and so on, each speaking according to his rede. Now there was with the Blue King an old Emir versed in the vicissitudes and experienced in the exchanges of the times, and he said, "O King of the Age, verily I would say to thee somewhat, and thine is the rede whether thou wilt hearken or not to my say." Now he was the King's Privy Councillor and the Chief Officer of his empire, and the sovran was wont to give ear to his word and conduct himself by his counsel and gainsay him not in aught. So he rose and, kissing ground before his liege lord, said to him, "O King of the Age, if I advise thee in this matter, wilt thou follow my advice and grant me indemnity?" Quoth the King, "Set forth thine opinion, and thou shalt have immunity." Then quoth he, "O King of the Age, an thou slay this one nor accept my advice nor hearken to my word, in very sooth I say that his death were now inexpedient, for that he is thy prisoner and in thy power, and

under thy protection; so whenas thou wilt, thou mayst lay hand on him and do with him what thou desirest. Have patience, then, O King of the Age, for he hath entered the Garden of Iram and is become the betrothed of Badi'a al-Jamal, daughter of King Shahyal, and one of them. Thy people seized him there and brought him hither and he did not hide his case from them or from thee. So, an thou slay him, assuredly King Shahyal will seek blood-revenge and lead his host against thee for his daughter's sake, and thou canst not cope with him nor make head against his power." So the King hearkened to his counsel and commanded to imprison the captive. Thus fared it with Sayf al-Muluk; but as regards the old Queen, grandmother of Badi'a al-Jamal, when her son Shahyal came to her she despatched Marjanah in search of Sayf al-Muluk; but she found him not and returning to her mistress, said, "I found him not in the garden." So the ancient dame sent for the gardeners and questioned them of the Prince. Quoth they, "We saw him sitting under a tree when behold, five of the Blue King's folk alighted by him and spoke with him, after which they took him up and having gagged him, flew away with him." When the old Queen heard the gardeners' words it was no light matter to her and she was wroth with exceeding wrath: so she rose to her feet and said to her son, King Shahyal, "Art a King and shall the Blue King's people come to our garden and carry off our guests unhindered, and thou alive?" And she proceeded to provoke him, saying, "It behoveth not that any trangress against us during *thy* lifetime.[1]" Answered he, "O mother of me, this man slew the Blue King's son, who was a Jinni, and Allah threw him into his hand. He is a Jinni and I am a Jinni: how then shall I go to him and make war on him for the sake of a mortal?" But she rejoined, "Go to him and demand our guest of him, and if he be still alive and the Blue King deliver him to thee, take him and return; but an he have slain him, take the King and all his children and Harim and household depending on him; then bring them to me alive that I may cut their throats with my own hand and lay in ruins his reign. Except thou go to him and do my bidding, I will not acquit thee of my milk, and my rearing of thee shall be counted unlawful."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 *Ironicè:* we are safe as long as we are defended by such a brave.

Now when it was the Seven Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that the grandmother of Badi'a al-Jamal said to Shahyal, "Fare thee to the Blue King and look after Sayf al-Muluk: if he be still in life come with him hither; but an he have slain him take that King and all his children and Harim and the whole of his dependants and protégés and bring them here alive that I may cut their throats with my own hand and ruin his realm. Except thou go to him and do my bidding, I will not acquit thee of my milk, and my rearing of thee shall be accounted unlawful." Thereupon Shahyal rose, and assembling his troops, set out in deference to his mother, desiring to content her and her friends, and in accordance with whatso had been fore-ordained from eternity without beginning; nor did they leave journeying till they came to the land of the Blue King, who met them with his army and gave them battle. The Blue King's host was put to the rout and the conquerors having taken him and all his sons, great and small, and Grandees and officers, bound and brought them before King Shahyal, who said to the captive, "O Azrak,[1] where is the mortal Sayf al-Muluk who whilome was my guest?" Answered the Blue King, "O Shahyal, thou art a Jinni and I am a Jinni, and is't on account of a mortal who slew my son that thou hast done this deed; yea, the murtherer of my son, the core of my liver and solace of my soul. How couldest thou work such work and spill the blood of so many thousand Jinn?" He replied, "Leave this talk! Knowest thou not that a single mórtal is better, in Allah's sight,[2] than a thousand Jinn? If he be alive, bring him to me, and I will set thee free and all whom I have taken of thy sons and people; but an thou have slain him, I will slaughter thee and thy sons." Quoth the Malik al-Azrak, "O King, is this man of more account with thee than my son?" and quoth Shahyal, "Verily, thy son was an evil-doer who kidnapped Kings' daughters and shut them up in the Ruined Well and the High-builded Castle of Japhet son of Noah, and entreated them lewdly." Then said the Blue King, "He is with me; but make thou peace between us." So he delivered the Prince to Shahyal, who made peace between him

1 Blue, azure This is hardly the place for a protest, but I must not neglect the opportunity of cautioning my readers against rendering Bahr al-Azrak ("Blue River") by "Blue Nile." No Arab ever knew it by that name or thereby equalled it with the White Nile.

2 This is orthodox Moslem doctrine.

and the Blue King, and Al-Azrak gave him a bond of absolution for the death of his son. Then Shahyal conferred robes of honour on them and entertained the Blue King and his troops hospitably for three days, after which he took Sayf al-Muluk and carried him back to the old Queen, his own mother, who rejoiced in him with an exceeding joy, and Shahyal marvelled at the beauty of the Prince and his loveliness and his perfection. Then the Prince related to him his story from beginning to end, especially what did befall him with Badi'a al-Jamal, and Shahyal said, "O my mother, since 'tis thy pleasure that this should be, I hear and I obey all that to command it pleaseth thee; wherefore do thou take him and bear him to Sarandib and there celebrate his wedding and marry him to her in all state, for he is a goodly youth and hath endured horrors for her sake." So she and her maidens set out with Sayf al-Muluk for Sarandib and entering the Garden belonging to the Queen of Hind, forgathered with Daulat Khatun and Badi'a al-Jamal. Then the lovers met, and the old Queen acquainted the two Princesses with all that had passed between Sayf al-Muluk and the Blue King, and how the Prince had been nearhand to a captive's death; but in repetition is no fruition. Then King Taj al-Muluk, father of Daulat Khatun, assembled the lords of his land and drew up the contract of marriage between Sayf al-Muluk and Badi'a al-Jamal; and he conferred costly robes of honour and gave banquets to the lieges. Then Sayf al-Muluk rose and, kissing ground before the King, said to him, "O King, pardon! I would fain ask of thee somewhat but I fear lest thou refuse it to my disappointment." Taj al-Muluk replied, "By Allah, though thou soughtest my soul of me, I would not refuse it to thee after all the kindness thou hast done me!" Quoth Sayf al-Muluk, "I wish thee to marry the Princess Daulat Khatun to my brother Sa'id, and we will both be thy pages." "I hear and obey," answered Taj al-Muluk, and assembling his Grandees a second time, let draw up the contract of marriage between his daughter and Sa'id; after which they scattered gold and silver and the King bade decorate the city. So they held high festival and Sayf al-Muluk went in unto Badi'a al-Jamal, and Sa'id went in unto Daulat Khatun on the same night. Moreover Sayf al-Muluk abode forty days with Badi'a al-Jamal, at the end of which she said to him, "O King's son, say me, is there left in thy heart any regret for aught?" And he replied, "Allah forfend! I have accomplished my quest and there abideth no regret in my heart at all: but I would fain meet my father and my mother in the land of Egypt and see if they continue in welfare or not." So

she commanded a company of her slaves to convey them to Egypt, and they carried them to Cairo, where Sayf al-Muluk and Sa'id forgathered with their parents and abode with them a week; after which they took leave of them and returned to Sarandib-city; and from this time forwards, whenever they longed for their folk, they used to go to them and return. Then Sayf al-Muluk and Badi'a al-Jamal abode in all solace of life and its joyance as did Sa'id and Daulat Khatun, till there came to them the Destroyer of delights and Severer of societies; and they all died good Moslems. So glory be to the Living One who dieth not, who createth all creatures and decreeth to them death, and who is the First without beginning, and the Last without end! This is all that hath come down to us of the story of Sayf al-Muluk and Badi'a al-Jamal. And Allah alone wotteth the truth.[1] But not less excellent than this tale is the History of

HASAN OF BASSORAH.[2]

There was once of days of yore and in ages and times long gone before, a merchant, who dwelt in the land of Bassorah and who owned two sons and wealth galore. But in due time Allah, the All-hearing, the All-knowing, decreed that he should be admitted to the mercy of the Most High; so he died, and his two sons laid him out and buried him, after which they divided his gardens and estates equally between them, and of his portion each one opened a shop.[3] Presently the elder son, Hasan hight, a youth of passing beauty and loveliness, symmetry and perfect grace, betook himself

1 Here ends vol. iii. of the Mac. Edit.

2 This famous tale is a sister prose-poem to the "Arabian Odyssey," Sindbad the Seaman; only the Bassorite's travels are in Jinn-land and Japan. It has points of resemblance in "fundamental outline" with the Persian Romance of the Fairy Hasan Bánú and King Bahrám-i-Gúr. See also the Kathá (s.s.) and the two sons of the Asúra Máyá; the Tartar "Siddhi Kúr" (Tales of a Vampire or Enchanted Corpse), translated by Mr. W. J. Thoms (the Father of "Folk-lore" in 1846) in "Lays and Legends of various Nations"; the Persian Bahár-i-Dánish (Prime of Lore); Miss Stokes' "Indian Fairy Tales"; Miss Frere's "Old Deccan Days," and Mrs. F. A. Steel's "Tale of the King and his Seven Sons," with notes by Lieut. (now Captain) R. C. Temple ("Folk-lore of the Panjab," Indian Antiquary of March, 1882).

3 In the Mac. Edit. (vol. iv. 1) the merchant has two sons who became, one a brazier ("dealer in copper-wares," says Lane, iii. 385) and the other a goldsmith. The Bresl. Edit. (v. 264) mentions only one son, Hasan, the hero of the story which is entitled, "Tale of Hasan al-Basrí and the Isles of Wák Wák."

to the company of lewd folk, women and low boys, frolicking with them in gardens and feasting them with meat and wine for months together, and occupying himself not with his business like as his father had done, for that he exulted in the abundance of his good. After some time he had wasted all his ready money, so he sold all his father's lands and houses and played the wastrel until there remained in his hand nothing, neither little nor muchel, nor was one of his comrades left who knew him. He abode thus an-hungered, he and his widowed mother, three days, and on the fourth day, as he walked along, unknowing whither to wend, there met him a man of his father's friends, who questioned him of his case. He told him what had befallen him and the other said, "O my son, I have a brother who is a goldsmith; an thou wilt, thou shalt be with him and learn his craft and become skilled therein." Hasan consented and accompanied him to his brother, to whom he commended him, saying, "In very sooth this is my son; do thou teach him for my sake." So Hasan abode with the goldsmith and busied himself with the craft; and Allah opened to him the door of gain and in due course he set up shop for himself. One day, as he sat in his booth in the bazar, there came up to him an 'Ajamí, a foreigner, a Persian, with a great white beard and a white turband[1] on his head, having the semblance of a merchant, who, after saluting him, looked at his handiwork and examined it knowingly. It pleased him and he shook his head, saying, "By Allah, thou art a cunning goldsmith! What may be thy name?" "Hasan," replied the other, shortly.[2] The Persian continued to look at his wares, whilst Hasan read in an old book[3] he hent in hand and the folk were taken up with his beauty and loveliness and symmetry and perfect grace, till the hour of mid-afternoon prayer, when the shop became clear of people and the Persian accosted the young man, saying, "O my son, thou art a comely youth! What book is that? Thou hast no sire and I have no son, and I know an art than which there is no goodlier in the world."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Arab. "Shásh Abyaz": this distinctive sign of the True Believer was adopted by the Persian to conceal his being a fire-worshipper, Magian or "Guebre." The latter word was introduced from the French by Lord Byron, and it is certainly far superior to Moore's "Gheber"

2 Persians being always a suspected folk.

3 Arab. "Al-Búdikah," afterwards used (night dcclxxix.) in the sense of crucible or melting-pot, in mod. parlance a pipe-bowl; and also written Bútakah, an Arab. distortion of the Persian "Bútah."

Now when it was the Seven Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that the Persian accosted the young man saying, "O my son, thou art a comely youth! Thou hast no sire and I have no son, and I know an art than which there is no goodlier in the world. Many have sought of me instruction therein, but I consented not to instruct any of them in it; yet hath my soul consented that I teach it to thee, for thy love hath gotten hold upon my heart and I will make thee my son, and set up between thee and poverty a barrier, so shalt thou be quit of this handicraft and toil no more with hammer and anvil,[1] charcoal and fire." Hasan asked, "O my lord, and when wilt thou teach me this?" and the Persian answered, "To-morrow, Inshallah! I will come to thee betimes and make thee in thy presence fine gold of this copper." Whereupon Hasan rejoiced and sat talking with the Persian till nightfall, when he took leave of him, and going in to his mother saluted her with the salam and ate with her; but he was dazed, without memory or reason, for that the stranger's words had gotten hold upon his heart. So she questioned him, and he told her what had passed between himself and the Persian, which when she heard, her heart fluttered and she strained him to her bosom, saying, "O my son, beware of hearkening to the talk of the folk, and especially of the Persians, and obey them not in aught; for they are sharpers and tricksters, who profess the art of alchemy,[2] and swindle people and take their money and devour it in vain." Replied Hasan, "O my mother, we are paupers and have nothing he may covet that he should put a cheat on us. Indeed, this Persian is a right worthy Shaykh, and the signs of virtue are manifest on him; Allah hath inclined his heart to me and he hath adopted me to son." She was silent in her chagrin, and he passed the night without sleep, his heart being full of what the Persian had said to him; nor did slumber

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1 Arab. "Sindán" or "Sindiyán" (Dozy) Sandán, anvil; Sindán, big, strong (Steingass).

2 Arab. "Kimiyá" (see vol. i. night xxix.) properly the substance which transmutes metals, "the philosopher's stone," which by-the-by is not a stone; and comes from χυμεία, χυμός = a fluid, a wet drug, as opposed to Iksír (Al-) ξηρόν, ξήριον, a dry drug. Those who care to see how it is still studied will consult my History of Sindh (chapt vii.) and my experience which pointed only to the use made of it in base coinage. Hence in mod. tongue, Kimiyáwi, an alchemist, means a coiner, a smasher. The reader must not suppose that the transmutation of metals is a dead study; I calculate that there are about one hundred workers in London alone.

visit him for the excess of his joy therein. But when morning morrowed, he rose and taking the keys, opened the shop, whereupon, behold, the Persian accosted him. Hasan stood up to him and would have kissed his hands; but he forbade him from this and suffered it not, saying, "O Hasan, set on the crucible and apply the bellows.[1]" So he did as the stranger bade him, and lighted the charcoal. Then said the Persian, "O my son, hast thou any copper?" and he replied, "I have a broken platter." So he bade him work the shears[2] and cut it into bittocks and cast it into the crucible and blow up the fire with the bellows, till the copper became liquid, when he put hand to turband and took therefrom a folded paper and opening it, sprinkled thereout into the pot about half a drachm of somewhat like yellow Kohl or eye-powder.[3] Then he bade Hasan blow upon it with the bellows, and he did so, till the contents of the crucible became a lump of gold.[4] When the youth saw this, he was stupefied and at his wits' end for the joy he felt, and taking the ingot from the crucible handled it and tried it with the file, and found it pure gold of the finest quality: whereupon his reason fled and he was dazed with excess of delight and bent over the Persian's hand to kiss it. But he forbade him, saying, "Art thou married?" and when the youth replied "No!" he said, "Carry this ingot to the market and sell it and take the price in haste and speak not." So Hasan went down into the market and gave the bar to the broker, who took it and rubbed it upon the touchstone and found it pure gold. So they opened the biddings at ten thousand dirhams, and the merchants bid against one another for it up to fifteen thousand dirhams,[5] at which price he sold it, and taking the money, went home and told his mother all that had passed, saying, "O my mother, I have learnt this art and mystery." But she laughed at him, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 Arab. "Al-Kír," a bellows also = Kúr, a furnace. For the full meaning of this sentence, see my "Book of the Sword," p. 119.

2 Lit. "bade him lean upon it with the shears" (Al-Káz).

3 There are many kinds of Kohls (Hindos. Surmá and Kajjal) used in medicine and magic. See Herklots, p. 227.

4 Arab. Sabíkah = bar, lamina, from "Sabk" = melting, smelting; the lump in the crucible would be hammered out into an ingot in order to conceal the operation.

5 *i.e.* £375.

Now when it was the Seven Hundred and Eightieth Night,

She continued, It hath reached me, O auspicious King, that when Hasan the goldsmith told his mother what he had done with the Ajami and cried, "I have learnt this art and mystery," she laughed at him, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" and she was silent for vexation. Then of his ignorance, he took a metal mortar, and returning to the shop, laid it before the Persian, who was still sitting there and who asked him, "O my son, what wilt thou do with this mortar?" Hasan answered, "Let us put it in the fire, and make of it lumps of gold." The Persian laughed and rejoined, "O my son, art thou Jinn-mad that thou wouldst go down into the market with two ingots of gold in one day? Knowest thou not that the folk would suspect us and our lives would be lost? Now, O my son, an I teach thee this craft, thou must practise it but once in each twelvemonth; for that will suffice thee from year to year." Cried Hasan, "True, O my lord," and sitting down in his open shop set on the crucible and cast more charcoal on the fire. Quoth the Persian, "What wilt thou, O my son?" and quoth Hasan, "Teach me this craft." "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" exclaimed the Persian, laughing; "Verily, O my son, thou art little of wit and in nowise fitted for this noble craft. Did ever any during all his life learn this art on the beaten way or in the bazars? If we busy ourselves with it here, the folk will say of us, These practise alchemy; and the magistrates will hear of us, and we shall lose our lives.[1] Wherefore, O my son, an thou desire to learn this mystery forthright, come thou with me to my house." So Hasan barred his shop and went with that Ajami; but by the way he remembered his mother's words, and thinking in himself a thousand thoughts, he stood still, with bowed head. The Persian turned and seeing him thus standing, laughed and said to him, "Art thou mad? What! I in my heart purpose thee good and thou misdoubtest I will harm thee!" presently adding, "But, if thou fear to go with me to my house, I will go with thee to thine and teach thee there." Hasan replied, "'Tis well, O uncle," and the Persian rejoined, "Go thou before me." So Hasan led the way to his own house, and entering,

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1 Such report has cost many a life: the suspicion was and is still deadly as heresy in a "New Christian" under the Inquisition.

told his mother of the Persian's coming, for he had left him standing at the door. She ordered the house for them and when she had made an end of furnishing and adorning it, her son bade her go to one of the neighbours' lodgings. So she left her home to them and wended her way, whereupon Hasan brought in the Persian, who entered after asking leave. Then he took in hand a dish and going to the market, returned with food, which he set before the Persian, saying, "Eat, O my lord, that between us there may be bread and salt, and may Almighty Allah do vengeance upon the traitor to bread and salt!" The Persian replied with a smile, "True, O my son! Who knoweth the virtue and worth of bread and salt[1]?" Then he came forward and ate with Hasan, till they were satisfied; after which the Ajami said, "O my son Hasan, bring us somewhat of sweetmeats." So Hasan went to the market, rejoicing in his words, and returned with ten saucers[2] of sweetmeats, of which they both ate and the Persian said, "May Allah abundantly requite thee, O my son! It is the like of thee with whom folk company and to whom they discover their secrets and teach what may profit him[3]!" Then said he, "O Hasan, bring the gear." But hardly did Hasan hear these words than he went forth like a colt let out to grass in spring-tide, and hastening to the shop, fetched the apparatus and set it before the Persian, who pulled out a piece of paper and said, "O Hasan, by the bond of bread and salt, wert thou not dearer to me than my son, I would not let thee into the mysteries of this art, for I have none of the Elixir[4] left save what is in this paper; but by and by I will compound the simples whereof it is composed and will make it before thee. Know, O my son Hasan, that to every ten pounds of copper thou must set half a drachm of that which is in this paper, and the whole ten will presently become unalloyed virgin gold"; presently adding, "O my son, O Hasan, there are in this paper three ounces,[5] Egyptian measure, and when it is

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1 Here there is a double entendre: openly it means, "Few men recognise as they should the bond of bread and salt": the other sense would be (and that accounts for the smile). "What the deuce do I care for the bond?"

2 Arab. "Kabbát," in the Bresl. Edit. "Ka'abán"; Lane (iii. 519) reads, "Ka'áb plur. of Ka'ab, a cup."

3 A most palpable sneer. But Hasan is purposely represented as a "softy" till aroused and energized by the magic of Love.

4 Arab. Al-iksír (see night dcclxxix. *supra*): the Greek word ξηρόν which has returned from a trip to Arabia and reappeared in Europe as "Elixir."

5 "Awák," plur. of "Ukiyah," the well-known "oke," or "ocque," a weight varying from 1 to 2 lbs. In Marocco it is pronounced "Wukíyah," and = the Spanish ounce (p. 279 Rudimentos del Arabe Vulgar, etc., by Fr. José de Lorchundi, Madrid, Rivadeneyra, 1872).

spent, I will make thee other and more." Hasan took the packet and finding therein a yellow powder, finer than the first, said to the Persian, "O my lord, what is the name of this substance and where is it found and how is it made?" But he laughed, longing to get hold of the youth, and replied, "Of what dost thou question? Indeed thou art a froward boy! Do thy work and hold thy peace." So Hasan arose and fetching a brass platter from the house, shore it in shreds and threw it into the melting-pot; then he scattered on it a little of the powder from the paper and it became a lump of pure gold. When he saw this, he joyed with exceeding joy and was filled with amazement and could think of nothing save the gold; but, whilst he was occupied with taking up the lumps of metal from the melting-pot, the Persian pulled out of his turband in haste a packet of Cretan Bhang, which if an elephant smelt, he would sleep from night to night, and cutting off a little thereof, put it in a piece of the sweetmeat. Then said he, "O Hasan thou art become my very son and dearer to me than soul and wealth, and I have a daughter whose like never have eyes beheld for beauty and loveliness, symmetry and perfect grace. Now I see that thou befittest none but her and she none but thee; wherefore if it be Allah's will, I will marry thee to her." Replied Hasan, "I am thy servant and whatso good thou dost with me will be a deposit with the Almighty!" and the Persian rejoined, "O my son, have fair patience and fair shall betide thee." Therewith he gave him the piece of sweetmeat, and he took it and kissing his hand, put it in his mouth, knowing not what was hidden for him in the after time, for only the Lord of Futurity knoweth the Future. But hardly had he swallowed it when he fell down, head foregoing heels, and was lost to the world; whereupon the Persian, seeing him in such calamitous case, rejoiced exceedingly and cried, "Thou hast fallen into my snares, O gallows carrion, O dog of the Arabs! This many a year have I sought thee and now I have found thee, O Hasan!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-first Night,

She pursued, It hath reached me, O auspicious King, that when Hasan the goldsmith ate the bit of sweetmeat given to him by the Ajami and fell fainting to the ground, the Persian rejoiced exceedingly and cried, "This many a year have I sought thee and now I have found thee!" Then he girt himself and pinioned Hasan's arms and, binding his feet to his hands, laid him in a chest,

which he emptied to that end and locked it upon him. Moreover, he cleared another chest and laying therein all Hasan's valuables, together with the piece of the first gold-lump and the second ingot which he had made, locked it with a padlock. Then he ran to the market and fetching a porter, took up the two chests and made off with them to a place within sight of the city, where he set them down on the sea-shore, hard by a vessel at anchor there. Now this craft had been freighted and fitted out by the Persian and her master was awaiting him ; so when the crew saw him they came to him and bore the two chests on board. Then the Persian called out to the Rais or Captain, saying, "Up and let us be off, for I have done my desire and won my wish." So the skipper sang out to the sailors, saying, "Weigh anchor and set sail!" And the ship put out to sea with a fair wind. So far concerning the Persian ; but as regards Hasan's mother, she awaited him till supper-time but heard neither sound nor news of him ; so she went to the house and finding it thrown open, entered and saw none therein and missed the two chests and their valuables; wherefore she knew that her son was lost and that doom had overtaken him ; and she buffeted her face and rent her raiment crying out and wailing and saying, "Alas, my son, ah! Alas, the fruit of my vitals, ah!" And she recited these couplets :—

My patience fails me and grows anxiety ; * And with your absence growth of grief I see.
By Allah, Patience went what time ye went! * Loss of all Hope how suffer patiently ?
When lost my loved one how can 'joy I sleep ? * Who shall enjoy such life of low degree ?
Thou'rt gone, and, desolating house and home, * Hast fouled the fount erst flowed from foulness free :
Thou wast my fame, my grace 'mid folk, my stay ; * Mine aid wast thou in all adversity !
Perish the day, when from mine eyes they bore * My friend, till sight I thy return to me !

And she ceased not to weep and wail till the dawn, when the neighbours came in to her and asked her of her son, and she told them what had befallen him with the Persian, assured that she should never, never see him again. Then she went round about the house, weeping, and wending she espied two lines written upon the wall ; so she sent for a scholar, who read them to her ; and they were these :—

Leyla's phantom came by night, when drowsiness had overcome me, towards morning while my companions were sleeping in the desert,

But when we awoke to behold the nightly phantom, I saw the air vacant and the place of visitation was distant.[1]

When Hasan's mother heard these lines, she shrieked and said, "Yes, O my son! Indeed, the house is desolate and the visitation-place is distant!" Then the neighbours took leave of her, and after they had prayed that she might be vouchsafed patience and speedy reunion with her son, went away; but she ceased not to weep all watches of the night and tides of the day, and she built amiddlemost the house a tomb whereon she let write Hasan's name and the date of his loss, and thenceforward she quitted it not, but made a habit of incessantly biding thereby night and day. Such was her case; but touching her son Hasan and the Ajami, this Persian was a Magian, who hated Moslems with exceeding hatred and destroyed all who fell into his power. He was a lewd and filthy villain, a hankerer after alchemy, an astrologer, and a hunter of hidden hoards, such an one as he of whom quoth the poet:—

A dog, dog-fathered, by dog-grandsire bred; * No good in dog from dog race issuèd:

E'en for a gnat no resting place gives he * Who is composed of seed by all men shed.[2]

The name of this accursed was Bahrám the Guebre, and he was wont, every year, to take a Moslem and cut his throat for his own purposes. So, when he had carried out his plot against Hasan the goldsmith, they sailed on from dawn till dark, when the ship made fast to the shore for the night, and at sunrise, when they set sail again, Bahram bade his black slaves and white servants bring him the chest wherein was Hasan. They did so, and he opened it, and taking out the young man, made him sniff up vinegar and blew a powder into his nostrils. Hasan sneezed and vomited the Bhang; then, opening his eyes, he looked about him right and left and found himself a-middleward the sea aboard a ship in full sail, and saw the Persian sitting by him; wherefore he knew that the accursed Magian had put a cheat on him, and that he had fallen into the very peril against which his mother had warned him. So he spake the saying which shall never shame the sayer, to wit, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily, we are Allah's and

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1 These lines have occurred in night cccxli, where references to other places are given. I quote Lane by way of variety. In the text they are supposed to have been written by the Persian, a hint that Hasan would never be seen again.

2 *i.e.* a superfetation of iniquity.

unto Him we are returning! O my God, be Thou gracious to me in Thine appointment and give me patience to endure this Thine affliction, O Lord of the Three Worlds!" Then he turned to the Persian and bespoke him softly, saying, "O my father, what fashion is this and where is the covenant of bread and salt, and the oath thou swarest to me?" But Bahram stared at him and replied, "O dog, knoweth the like of me bond of bread and salt? I have slain of youths like thee a thousand, save one, and thou shalt make up the thousand." And he cried out at him and Hasan was silent, knowing that the Fate-shaft had shot him. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-second Night,

She resumed, It hath reached me, O auspicious King, that when Hasan beheld himself fallen into the hands of the damned Persian, he bespoke him softly but gained naught thereby, for the Ajami cried out at him in wrath; so he was silent, knowing that the Fate-shaft had shot him. Then the accursed bade loose his pinion-bonds and they gave him a little water to drink, whilst the Magian laughed and said, "By the virtue of the Fire and the Light and the Shade and the Heat, methought not thou wouldst fall into my nets! But the Fire empowered me over thee and helped me to lay hold upon thee, that I might win my wish and return and make thee a sacrifice[1] to her[2] so she may accept of me." Quoth Hasan, "Thou hast foully betrayed bread and salt"; whereupon the Magus raised his hand and dealt him such a buffet that he fell, and, biting the deck with his fore-teeth, swooned away, whilst the tears trickled down his cheeks. Then the Guebre bade his servants light him a fire and Hasan said, "What wilt thou do with it?" Replied the Magian, "This is the Fire, lady of light and sparkles bright! This it is I worship, and if thou wilt worship her even as I, verily I will give thee half my moneys and marry thee to my maiden daughter." Thereupon Hasan cried angrily at him, "Woe to thee! Thou art a miscreant Magian who to Fire dost pray in lieu of the King of Omnipotent sway, Creator of Night and Day;

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1 Arab. "Kurbán," Heb. קרבן Corban = offering, oblation to be brought to the priest's house or to the altar of the tribal God Yahveh, Jehovah (Levit. ii., 2-3, etc.). Amongst the Maronites, Kurban is the host (-wafer) and amongst the Turks 'Íd al-Kurbán (sacrifice feast) is the Greater Bayram, the time of Pilgrimage.

2 Nár = fire, being feminine, like the names of the other "elements."

and this is naught but a calamity among creeds!" At this the Magian was wroth and said to him, "Wilt thou not, then, conform with me, O dog of the Arabs, and enter my faith?" But Hasan consented not to this: so the accursed Guebre arose and prostrating himself to the fire, bade his pages throw him flat on his face. They did so, and he beat him with a hide whip of plaited thongs[1] till his flanks were laid open, whilst he cried aloud for aid but none aided him, and besought protection, but none protected him. Then he raised his eyes to the All-powerful King and sought of Him succour in the name of the Chosen Prophet. And indeed patience failed him; his tears ran down his cheeks like rain, and he repeated these couplets twain:—

In patience, O my God, Thy doom forecast * I'll bear, an thereby come Thy grace at last:
They've dealt us wrong, transgressed and ordered ill; * Haply Thy Grace shall pardon what is past.

Then the Magian bade his negro-slaves raise him to a sitting posture and bring him somewhat of meat and drink. So they sat food before him, but he consented not to eat or drink. And Bahram ceased not to torment him day and night during the whole voyage, whilst Hasan took patience and humbled himself in supplication before Almighty Allah (to Whom belong honour and glory!) whereby the Guebre's heart was hardened against him. They ceased not to sail the sea three months, during which time Hasan was continually tortured, till Allah Almighty sent forth upon them a foul wind, and the sea grew black and rose against the ship by reason of the fierce gale, whereupon quoth the captain and crew,[2] "By Allah this is all on account of yonder youth, who hath been these three months in torture with this Magian. Indeed, this is not allowed of God the Most High." Then they rose against the Magian and slew his servants and all who were with him, which when he saw, he made sure of death and feared for himself. So he loosed Hasan from his bonds, and pulling off the ragged clothes the youth had on, clad him in others, and made excuses to him and promised to teach him the craft, and restore him to his native land, saying, "O my son, return me not evil for that which I have done with thee." Quoth Hasan,

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1 The Egyptian Kurbáj of hippopotamus-hide (Burkh. Nubia, pp. 62, 282) or elephant-hide (Turner, ii. 365). Hence the Fr. *Cravache* (as Cravat is from Croat).

2 In Mac. Edit. "Bahriyah": in Bresl. Edit. "Nawátiyah." See night dcxvii. for Ναύτης, navita, nauta.

"How can I ever rely upon thee again?" And quoth Bahram, "O my son, but for sin there were no pardon. Indeed, I did all these things with thee but to try thy patience, and thou knowest that the case is altogether in the hands of Allah." So the crew and captain rejoiced in Hasan's release, and he called down blessings on them, and praised the Almighty and thanked him. With this the wind was stilled and the sky cleared, and with a fair breeze they continued their voyage. Then said Hasan to Bahram, "O Master,[1] whither wendest thou?" Replied the Magian, "O my son, I am bound for the Mountain of Clouds, where is the Elixir which we use in alchemy." And the Guebre swore to him by the Fire and the Light that he had no longer any cause to fear him. So Hasan's heart was set at ease, and rejoicing at the Persian's words, he continued to eat and drink and sleep with the Magian, who clad him in his own raiment. They ceased not sailing on other three months, when the ship came to anchor off a long shore-line of many-coloured pebbles, white and yellow and sky-blue and black and every other hue, and the Magian sprang up and said, "O Hasan, come, let us go ashore for we have reached the place of our wish and will." So Hasan rose and landed with Bahram, after the Persian had commended his goods to the captain's care. They walked on inland, till they were far enough from the ship to be out of sight, when Bahram sat down and taking from his pocket a kettle-drum[2] of copper and a silken strap, worked in gold with characts, beat the drum with the strap, until there arose a cloud of dust from the further side of the waste. Hasan marvelled at the Magian's doings and was afraid of him: he repented of having come ashore with him and his colour changed. But Bahram looked at him and said, "What aileth thee, O my son? By the truth of the Fire and the Light, thou hast naught to fear from me; and, were it not that my wish may never be won save by thy means, I had not brought thee ashore. So rejoice in all good; for yonder cloud of dust is the dust of somewhat we will mount and which will aid us to cut across this wold and make easy to us the hardships thereof."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 In Bresl. Edit. (iv. 285) "Yá Khwájah," for which see night dlvi.

2 Arab. "Tabl" (vulg. báz) = a kettle-drum about half a foot broad, held in the left hand and beaten with a stick or leathern thong. Lane refers to his description (M. E. ii. chapt. v.) of the Dervish's drum of tinned copper with parchment face, and renders Zakhmah or Zukhmah (strap, stirrup-leather) by "plectrum," which gives a wrong idea. The Bresl. Edit. ignores the strap.

Now when it was the Seven Hundred and Eighty-third Night,

She continued, It hath reached me, O auspicious King that the Persian said to Hasan, "In very sooth yonder dust-cloud is the cloud of something we will mount and which will aid us to cut across this wold and will make easy to us the hardships thereof." Presently the dust lifted off three she-dromedaries, one of which Bahram mounted and Hasan another. Then they loaded their victual on the third and fared on seven days, till they came to a wide champaign and, descending into its midst, they saw a dome vaulted upon four pilasters of red gold; so they alighted and entering thereunder, ate and drank and took their rest. Anon Hasan chanced to glance aside and seeing from afar a something lofty, said to the Magian, "What is that, O nuncle?" Bahram replied, "'Tis a palace," and quoth Hasan, "Wilt thou not go thither, that we may enter and there repose ourselves and solace ourselves with inspecting it?" But the Persian was wroth and said, "Name not to me yonder palace; for therein dwelleth a foe, with whom there befell me somewhat whereof this is no time to tell thee." Then he beat the kettle-drum and up came the dromedaries, and they mounted and fared on other seven days. On the eighth day, the Magian said, "O Hasan, what seest thou?" Hasan replied, "I see clouds and mists 'twixt east and west." Quoth Bahram, "That is neither clouds nor mists, but a vast mountain and a lofty whereon the clouds split,[1] and there are no clouds above it, for its exceeding height and surpassing elevation. Yon mount is my goal and thereon is the need we seek. 'Tis for that I brought thee hither, for my wish may not be won save at thy hands." Hasan hearing this gave his life up for lost and said to the Magian, "By the right of that thou worshippest and by the faith wherein thou believest, I conjure thee to tell me what is the object wherefor thou hast brought me!" Bahram replied, "The art of alchemy may not be accomplished save by means of a herb which groweth in the place where the clouds pass and whereon they split. Such a site is yonder mountain upon whose head the herb groweth and I purpose to send thee up thither to fetch it; and when we have it, I will show thee the secret of this craft which thou desirest to learn." Hasan answered, in his fear, "'Tis well, O my master"; and indeed he despaired of life

1 The "Spartivento" of Italy, mostly a tall headland which divides the clouds. The most remarkable feature of the kind is the Dalmatian Island, Pelagosa.

and wept for his parting from his parent and people and patrial stead, repenting him of having gainsaid his mother, and reciting these two couplets:—

Consider but thy Lord, His work shall bring • Comfort to thee, with quick relief and near:
Despair not when thou sufferest sorest bane: • In bane how many blessed boons appear!

They ceased not faring on till they came to the foot-hills of that mountain, where they halted; and Hasan saw thereon a palace and asked Bahram, "What be yonder palace?" whereto he answered "'Tis the abode of the Jann and Ghuls and Satans." Then the Magian alighted and making Hasan also dismount from his dromedary kissed his head and said to him, "Bear me no ill will anent that I did with thee, for I will keep guard over thee in thine ascent to the palace; and I conjure thee not to trick and cheat me of aught thou shalt bring therefrom; and I and thou will share equally therein." And Hasan replied, "To hear is to obey." Then Bahram opened a bag and taking out a handmill and a sufficiency of wheat, ground the grain and kneaded three round cakes of the flour; after which he lighted a fire and baked the bannocks. Then he took out the copper kettle-drum and beat it with the broidered strap, whereupon up came the dromedaries. He chose out one and said, "Hearken, O my son, O Hasan, to what I am about to enjoin on thee"; and Hasan replied, "'Tis well." Bahram continued, "Lie down on this skin and I will sew thee up therein and lay thee on the ground; whereupon the Rakham birds[1] will come to thee and carry thee up to the mountain-top. Take this knife with thee; and when thou feelest that the birds have done flying and have set thee down, slit open therewith the skin and come forth. The vultures will then take fright at thee and fly away; whereupon do thou look down from the mountain head and speak to me, and I will tell thee what to do." So he sewed him up in the skin, placing therein three cakes and a leathern bottle full of water, and withdrew to a distance. Presently a vulture pounced upon him, and taking him up, flew away with him to the mountain-top and there set him down. As soon as Hasan felt himself on the ground, he slit the skin and coming forth, called out to the Magian, who hearing his speech rejoiced and danced for excess of joy, saying to him, "Look behind thee and tell me what thou seest." Hasan looked and

1 The "Rocs" (Al-Arkhákh) in the Bresl. Edit. (iv. 290). The Rakham =aquiline vulture.

seeing many rotten bones and much wood, told Bahram, who said to him, "This be what we need and seek. Make six bundles of the wood and throw them down to me, for this is wherewithal we do alchemy." So he threw him the six bundles, and when he had gotten them into his power he said to Hasan, "O gallows bird, I have won my wish of thee; and now, if thou wilt, thou mayest abide on this mountain, or cast thyself down to the earth and perish." So saying, he left him[1] and went away, and Hasan exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! This hound hath played the traitor with me." And he sat bemoaning himself and reciting these couplets:—

When God upon a man possessed of reasoning, Hearing and sight His will in aught to pass would bring,
He stops his ears and blinds his eyes and draws his wit From him, as one draws out the hairs to paste that cling;
Till, His decrees fulfilled, He gives him back His wit, That therewithal he may receive admonishing.
So say thou not of aught that haps, "How happened it?" For Fate and fortune fixed to order everything.[2]

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when the Magian sent Hasan to the mountain-top and made him throw down all he required, he presently reviled him and left him and wended his ways, and the youth exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! This damned hound hath played the traitor." Then he rose to his feet and looked right and left, after which he walked on along the mountain-top, in mind making certain of death. He fared on thus till he came to the counter-slope of the mountain, along which he saw a dark-blue sea, dashing with billows clashing and yeasting waves each as it were a lofty mount. So he sat down and repeated what he might of the Koran and besought Allah the Most High

1 Lane here quotes a similar incident in the romance "Sayf Zú al-Yazan," so called from the hero, whose son, Misr, is sewn up in a camel's hide by Bahrám, a treacherous Magian, and is carried by the Rukhs to a mountain-top.

2 These lines occurred in vol. i. night xxvi.: I quote Mr. Payne for variety.

to ease him of his troubles, or by death or by deliverance from such strait. Then he recited for himself the funeral-prayer[1] and cast himself down into the main; but the waves bore him up by Allah's grace, so that he reached the water unhurt, and the angel in whose charge is the sea, watched over him, so that the billows bore him safe to land, by the decree of the Most High. Thereupon he rejoiced and praised Almighty Allah and thanked Him; after which he walked on in quest of something to eat, for stress of hunger, and came presently to the place where he had halted with the Magian, Bahram. Then he fared on awhile, till behold he caught sight of a great palace, rising high in air, and knew it for that of which he had questioned the Persian and he had replied, "Therein dwelleth a foe of mine." Hasan said to himself, "By Allah, needs must I enter yonder palace; perchance relief awaiteth me there." So coming to it and finding the gate open, he entered the vestibule, where he saw seated on a bench two girls like twin moons, with a chess-cloth before them and they were at play. One of them raised her head to him and cried out for joy saying, "By Allah, here is a son of Adam, and methinks 'tis he whom Bahram the Magian brought hither this year!" So Hasan hearing her words cast himself at their feet and wept with sore weeping and said, "Yes, O my ladies, by Allah, I am indeed that unhappy." Then said the younger damsel to her elder sister, "Bear witness against me,[2] O my sister, that this is my brother by covenant of Allah and that I will die for his death and live for his life and joy for his joy and mourn for his mourning." So saying, she rose and embraced him and kissed him, and presently taking him by the hand and her sister with her, led him into the palace, where she did off his ragged clothes and brought him a suit of Kings' raiment wherewith she arrayed him. Moreover, she made ready all manner viands[3] and set them before him, and sat and ate with him, she and her sister. Then said they to him,

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1 Thus a Moslem can not only circumcise and marry himself but can also canonically bury himself. The form of this prayer is given by Lane, M. E. chapt. xv.

2 *i.e.* If I fail in my self-imposed duty, thon shalt charge me therewith on the Judgment-day.

3 Arab. "Al-Alwán," plur. of laun (colour). The latter in Egyptian Arabic means a "dish of meat." See Burckhardt, No. 279. I repeat that the great traveller's "Arabic Proverbs" wants republishing, for two reasons. First he had not sufficient command of English to translate with the necessary laconism and assonance; secondly, in his day British Philistinism was too rampant to permit a literal translation. Consequently, the book falls short of what the Oriental student requires.

"Tell us thy tale with yonder dog, the wicked, the wizard, from the time of thy falling into his hands to that of thy freeing thee from him; and after we will tell thee all that hath passed between us and him, so thou mayst be on thy guard against him an thou see him again." Hearing these words, and finding himself thus kindly received, Hasan took heart of grace, and reason returned to him and he related to them all that had befallen him with the Magian from first to last. Then they asked, "Didst thou ask him of this palace?" and he answered, "Yes, but he said:—Name it not to me; for it belongeth to Ghuls and Satans." At this, the two damsels waxed wroth with exceeding wrath and said, "Did that Miscreant style us Ghuls and Satans?" And Hasan answered, "Yes." Cried the younger sister, "By Allah, I will assuredly do him die with the foulest death and make him to lack the wind of the world!" Quoth Hasan, "And how wilt thou get at him to kill him, for he is a crafty magician?" and quoth she, "He is in a garden by name Al-Mushayyad,[1] and there is no help but that I slay him before long." Then said her sister, "Sooth spake Hasan in everything he hath recounted to us of this cur; but now tell him our tale that all of it may abide in his memory." So the younger said to him, "Know, O my brother, that we are the daughters of a King of the mightiest Kings of the Jann, having Marids for troops and guards and servants, and Almighty Allah blessed him with seven daughters by one wife; but of his folly such jealousy and stiff-neckedness and pride beyond compare gat hold upon him that he would not give us in marriage to any one, and summoning his Wazirs and Emirs, he said to them:—Can ye tell me of any place untrodden by the tread of men and Jinn and abounding in trees and fruits and rills? And quoth they,—What wilt thou therewith, O King of the Age? And quoth he,—I desire there to lodge my seven daughters. Answered they,—O King, the place for them is the Castle of the Mountain of Clouds, built by an Ifrit of the rebellious Jinn, who revolted from the covenant of our lord Solomon (upon whom be the Peace!). Since his destruction, none hath dwelt there, nor man nor Jinni, for 'tis cut off[2] and none may win to it. And the Castle is girt about with trees and fruits and

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1 *i.e.* Lofty, high-builded. See night dcclxviii. In the Bresl. Edit. Al-Masíd (as in Al-Kazwíni); in the Mac. Edit. Al-Mashíd.

2 Arab. "Munkati'" here = cut off from the rest of the world. Applied to a man, and a popular term of abuse in Al-Hijáz, it means one cut off from the blessings of Allah and the blessings of mankind; a pauvre sire. (Pilgrimage, ii. 22.)

rills, and the water running around it is sweeter than honey and colder than snow; none who is afflicted with leprosy or elephantiasis,[1] or what not else, drinketh thereof but he is healed forthright. Hearing this, our father sent us hither with an escort of his troops and guards and provided us with all that we need here. When he is minded to ride to us he beateth a kettle-drum, whereupon all his hosts present themselves before him and he chooseth whom he shall ride and dismisseth the rest; but, when he desireth that we shall visit him, he commandeth his followers, the enchanters, to fetch us and carry us to the presence; so he may solace himself with our society and we accomplish our desire of him; after which they again carry us back hither. Our five other sisters are gone a-hunting in our desert, wherein are wild beasts past compt or calculation, and it being our turn to do this, we two abode at home, to make ready for them food. Indeed, we had besought Allah (extolled and exalted be He!) to vouchsafe us a son of Adam to cheer us with his company, and praised be He who hath brought thee to us! So be of good cheer and keep thine eyes cool and clear, for no harm shall befall thee." Hasan rejoiced and said, "Alhamdolillah, laud to the Lord who guideth us into the path of deliverance and inclineth hearts to us!" Then his sister[2] rose and taking him by the hand, led him into a private chamber, where she brought out to him linen and furniture that no mortal can avail unto. Presently, the other damsels returned from hunting and birding and their sisters acquainted them with Hasan's case; whereupon they rejoiced in him and going in to him in his chamber, saluted him with the salam and gave him joy of his safety. Then he abode with them in all the solace of life and its joyance, riding out with them to the chase and taking his pleasure with them whilst they entreated him courteously and cheered him with converse, till his sadness ceased from him and he recovered health and strength and his body waxed stout and fat, by dint of fair treatment and pleasant time among the seven moons in that fair palace with its gardens and flowers; for indeed he led the delightsomest of lives with the damsels who delighted in him and he yet more in them. And they used to give him

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1 Arab. "Baras au Juzám," the two common forms of leprosy. See night cclvi. The only diseases really dreaded by the Badawin are leprosy and small-pox.

2 By adoption: see vol. iii. night cl. This sudden affection (not love) suggests the "Come to my arms, my slight acquaintance!" of the Anti-Jacobin. But it is true to Eastern nature; and nothing can be more charming than this fast friendship between the Princess and Hasan.

drink of the honey-dew of their lips,[1] these beauties with the high bosoms, adorned with grace and loveliness, the perfection of brilliancy, and in shape very symmetry. Moreover the youngest Princess told her sisters how Bahram the Magian had made them of the Ghuls and Demons and Satans,[2] and they sware that they would surely slay him. Next year the accursed Guebre again made his appearance, having with him a handsome young Moslem, as he were the moon, bound hand and foot and tormented with grievous tortures, and alighted with him below the palace walls. Now Hasan was sitting under the trees by the side of the stream; and when he espied Bahram, his heart fluttered,[3] his hue changed and he smote hand upon hand.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Hasan the goldsmith saw the Magian, his heart fluttered, his hue changed, and he smote hand upon hand. Then he said to the Princesses, "O my sisters, help me to the slaughter of this accursed, for here he is come back and in your grasp, and he leadeth with him captive a young Moslem of the sons of the notables, whom he is torturing with all manner grievous torments. Lief would I kill him and console my heart of him; and, by delivering the young Moslem from his mischief and restoring him to his country and kith and kin and friends, fain would I lay up merit for the world to come, by taking my wreak of him.[4] This will be an alms-deed from you and ye will reap the reward thereof from Almighty Allah." "We hear and we obey Allah and thee, O our brother, O Hasan," replied they, and binding chin-veils armed themselves and slung on their swords: after which they brought Hasan a steed of the best and equipped him in panoply and weaponed him with

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1 En tout bien et en tout honneur, be it understood.

2 He had done nothing of the kind, but the feminine mind is prone to exaggeration. Also Hasan had told them a fib, to prejudice them against the Persian.

3 These nervous movements have been reduced to a system in the Turk. "Ihtilájnámeh" = Book of palpitations, prognosticating from the subsultus tendinum and other involuntary movements of the body from head to foot; according to Ja'afar the Just, Daniel the Prophet, Alexander the Great; the Sages of Persia and the Wise Men of Greece. In England we attend chiefly to the eye and ear.

4 Revenge amongst the Arabs is a sacred duty; and, in their state of civilization, society could not be kept together without it. So the slaughter of a villain is held to be a sacrifice to Allah.

goodly weapons. Then they all sallied out and found the Magian who had slaughtered and skinned a camel ill-using the young Moslem, and saying to him, "Sit thee in this hide." So Hasan came behind him, without his knowledge, and cried out at him till he was dazed and amazed. Then he came up to him, saying, "Hold thy hand, O accursed! O enemy of Allah and foe of the Moslems! O dog! O traitor! O thou that flame dost obey! O thou that walkest in the wicked ones' ways, worshipping the fire and the light and swearing by the shade and the heat!" Herewith the Magian turned, and seeing Hasan, thought to wheedle him, and said to him, "O my son, how diddest thou escape and who brought thee down to earth?" Hasan replied, "He delivered me, who hath appointed the taking of thy life to be at my hand, and I will torture thee even as thou torturedst me the whole way long. O miscreant, O atheist,[1] thou hast fallen into the twist and the way thou hast missed; and neither mother shall avail thee nor brother, nor friend nor solemn covenant shall assist thee; for thou saidst, O accursed, Whoso betrayeth bread and salt, may Allah do vengeance upon him! And thou hast broken the bond of bread and salt; wherefore the Almighty hath thrown thee into my grasp, and far is thy chance of escape from me." Rejoined Bahram, "By Allah, O my son, O Hasan, thou art dearer to me than my sprite and the light of mine eyes!" But Hasan stepped up to him and hastily smote him between the shoulders, that the sword issued gleaming from his throat-tendons and Allah hurried his soul to the fire and abiding-place dire. Then Hasan took the Magian's bag and opened it, then having taken out the kettle-drum he struck it with the strap, whereupon up came the dromedaries like lightning. So he unbound the youth from his bonds and setting him on one of the camels, loaded him another with victual and water,[2] saying, "Wend whither thou wilt." So he departed, after Almighty Allah had thus delivered him from his strait at the hands of Hasan. When the damsels saw their brother slay the Magian they joyed in him with exceeding joy and gat round him, marvelling at his valour and prowess[3]; and thanked him for his deed and gave him joy of

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1 Arab. "Zindik." See night ccccclv.

2 Lane translates this "put for him the remaining food and water": but Al-Ákhar (Mac. Edit.) evidently refers to the Najíb (dromedary).

3 We can hardly see the heroism of the deed, but it must be remembered that Bahram was a wicked sorcerer, whom it was every good Moslem's bounden duty to slay. Compare the treatment of witches in England two centuries ago.

his safety, saying, "O Hasan thou hast done a deed, whereby thou hast healed the burning of him that thirsteth for vengeance and pleased the King of Omnipotence!" Then they returned to the palace, and he abode with them, eating and drinking and laughing and making merry; and indeed his sojourn with them was joyous to him and he forgot his mother[1]; but while he led with them this goodly life, one day, behold, there arose from the further side of the desert a great cloud of dust that darkened the welkin and made towards them. When the Princesses saw this, they said to him, "Rise, O Hasan, run to thy chamber and conceal thyself; or an thou wilt, go down into the garden and hide thyself among the trees and vines; but fear not, for no harm shall befall thee." So he arose and entering his chamber, locked the door upon himself, and lay lurking in the palace. Presently the dust opened out and showed beneath it a great and conquering host, as it were a surging sea, coming from the King, the father of the damsels. Now when the troops reached the castle, the princesses received them with all honour and hospitably entertained them three days; after which they questioned them of their case and tidings, and they replied saying, "We come from the King in quest of you." They asked, "And what would the King with us?" and the officers answered, "One of the Kings maketh a marriage festival, and your father would have you be present thereat and take your pleasure therewith." The damsels enquired, "And how long shall we be absent from our place?" and they rejoined, "The time to come and go, and to sojourn may be two months." So the princesses arose and going into the palace sought Hasan, acquainted him with the case, and said to him, "Verily this place is thy place, and our house is thy house; so be of good cheer and keep thine eyes cool and clear and feel nor grief nor fear, for none can come at thee here; but keep a good heart and a glad mind, till we return to thee. The keys of our chambers we leave with thee; but, O our brother, we beseech thee by the bond of brotherhood, in very deed not to open such a door, for thou hast no need thereto." Then they farewelled him and fared forth with the troops, leaving Hasan alone in the palace. It was not long before his breast grew straitened and his patience shortened: solitude and sadness were heavy on him and he sorrowed for his severance from them with passing chagrin. The palace, for all its vastness, waxed small to him, and finding himself sad and

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1 The mother, in Arab tales, is *ma mère*, now becoming somewhat ridiculous in France on account of the over-use of that venerable personage.

solitary, he bethought him of the damsels and their pleasant converse and recited these couplets :—

The wide plain is narrowed before these eyes * And the landscape troubles this heart of mine.
Since my friends went forth, by the loss of them * Joy fled and these eyelids rail floods of brine :
Sleep shunned these eyeballs for parting woe * And my mind is worn with sore pain and pine :
Would I wot an Time shall rejoin our lots * And the joys of love with night-talk combine.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that after the departure of the damsels, Hasan sat in the palace sad and solitary and his breast was straitened by severance. He used to ride forth a-hunting by himself in the wold and bring back the game and slaughter it and eat thereof alone : but melancholy and disquiet redoubled on him by reason of his loneliness. So he arose and went round about the palace and explored its every part ; he opened the Princesses' apartments and found therein riches and treasures fit to ravish the beholder's reason ; but he delighted not in aught thereof by reason of their absence. His heart was fired by thinking of the door they had charged him not to approach or open on any account and he said in himself, " My sister had never enjoined me not to open this door, except there were behind it somewhat whereof she would have none to know ; but, by Allah, I will arise and open it and see what is within, though within it were sudden death ! " Then he took the key and, opening the door,[1] saw therein no treasure but he espied a vaulted and winding staircase of Yamani onyx at the upper end of the chamber. So he mounted the stair, which brought him out upon the terrace-roof of the palace, whence he looked down upon the gardens and vergiers, full of trees and fruits and beasts and birds warbling

1 The forbidden closet occurs also in Sayf Zú al-Yazan, who enters it and finds the bird-girls. Trébutien (ii. 208) says, " Il est assez remarquable qu'il existe en Allemagne une tradition à peu près semblable, et qui a fourni le sujet d'un des contes de Musaeus, entitulé *le voile enlevé*." Here Hasan is artfully left alone in a large palace without other companions but his thoughts, and the reader is left to divine the train of ideas which drove him to open the door.

praises of Allah, the One, the All-powerful; and said in himself "This is that they forbade to me." He gazed upon these pleasaunces and saw beyond, a surging sea, dashing with clashing billows, and he ceased not to explore the palace right and left, till he ended at a pavilion builded with alternate courses, two bricks of gold and one of silver and jacinth and emerald and supported by four columns. And in the centre he saw a sitting-room paved and lined with a mosaic of all manner precious stones such as rubies and emeralds and balasses and other jewels of sorts; and in its midst stood a basin[1] brimful of water, over which was a trellis-work of sandal-wood and aloes-wood reticulated with rods of red gold and wands of emerald and set with various kinds of jewels and fine pearls, each sized as a pigeon's egg. The trellis was covered with a climbing vine, bearing grapes like rubies, and beside the basin stood a throne of lign-aloes latticed with red gold, inlaid with great pearls and comprising vari-coloured gems of every sort and precious minerals, each kind fronting each and symmetrically disposed. About it the birds warbled with sweet tongues and various voices celebrating the praises of Allah the Most High: brief, it was a palace such as nor Cæsar nor Chosroës ever owned; but Hasan saw therein none of the creatures of Allah, whereat he marvelled and said in himself, "I wonder to which of the Kings this place pertaineth, or is it Many-Columned Iram whereof they tell, for who among mortals can avail to the like of this?" And indeed he was amazed at the spectacle and sat down in the pavilion and cast glances around him marvelling at the beauty of its ordinance and at the lustre of the pearls and jewels and the curious works which therein were, no less than at the gardens and orchards aforesaid and at the birds that hymned the praises of Allah, the One, the Almighty; and he abode pondering the traces of him whom the Most High had enabled to rear that structure, for indeed He is muchel of might.[2] And presently, behold, he espied ten birds[3]

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1 Arab. "Buhayrah" (Bresl. Edit. "Bahrah"), the tank or cistern in the Hosh (=court-yard) of an Eastern house. Here, however, it is a rain cistern on the flat roof of the palace (see night dcccviii.).

2 This description of the view is one of the most gorgeous in The Nights.

3 Here again are the "Swan-maidens" (See night dix.), "one of the primitive myths, the common heritage of the whole Aryan (Iranian) race." In Persia Bahram-i-Gúr when carried off by the Div Sapíd seizes the Peri's dove-coat; in Santháli folk-lore Torica, the Goatherd, steals the garment doffed by one of the daughters of the sun; and hence the twelve birds of Russian Story. To the same cycle belong the Seal-tales of the Faroe Islands (Thorp's Northern Mythology) and the wise women or mermaids of Shetland (Hibbert). Wayland the smith captures a wife by seizing a

flying towards the pavilion from the heart of the desert and knew that they were making the palace and bound for the basin, to drink of its waters: so he hid himself, for fear they should see him and take flight. They lighted on a great tree and a goodly and circled round about it; and he saw amongst them a bird of marvel-beauty, the goodliest of them all, and the nine stood around it and did it service; and Hasan marvelled to see it peck them with its bill and lord it over them while they fled from it. He stood gazing at them from afar as they entered the pavilion and perched on the couch; after which each bird rent open its neck-skin with its claws and issued out of it; and lo! it was but a garment of feathers, and there came forth therefrom ten virgins, maids whose beauty shamed the brilliancy of the moon. They all doffed their clothes, and plunging into the basin, washed and fell to playing and sporting one with other; whilst the chief bird of them lifted up the rest and ducked them down, and they fled from her and dared not put forth their hands to her. When Hasan beheld her thus he took leave of his right reason and his sense was enslaved, so he knew that the Princesses had not forbidden him to open the door save because of this; for he fell passionately in love with her, for what he saw of her beauty and loveliness, symmetry and perfect grace, as she played and sported and splashed the others with the water. He stood looking upon them whilst they saw him not, with eye gazing and heart burning and soul[1] to evil prompting; and he sighed to be with them and wept for longing, because of the beauty and loveliness of the chief damsel. His mind was amazed at her charms and his heart taken in the net of her love; lowe

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mermaid's raiment and so did Sir Hagán by annexing the wardrobe of a Danubian water-nymph. Lettsom, the translator, mixes up this swan-raiment with that of the Valkyries or Choosers of the Slain. The blue-god Krishna, a barbarous and grotesque Hindu Apollo, robbed the raiment of the pretty Gopális (cowherdesses) who were bathing in the Arjun River and carried them to the top of a Kunduna tree; nor would he restore them till he had reviewed the naked girls and taken one of them to wife. See also Imr al-Kays (of the Mu'allakah) with "Onaiza" at the port of Daratjuljul (Clouston's Arabian Poetry, p. 4). A critic has complained of my tracing the origin of the Swan-maiden legend to the physical resemblance between the bird and a high-bred girl (night dix.). I should have explained my theory, which is, shortly, that we must seek a material basis for all so-called supernaturalisms, and that anthropomorphism satisfactorily explains the Swan-maiden, as it does the angel and the devil. There is much to say on the subject . but this is not the place for long discussion.

1 Arab. "Nafs Ammárah," corresponding with our canting term "The Flesh." Nafs al-Nátikah is the intellectual soul or function; Nafs al-Ghazabíyah = the animal function, and Nafs al-Shahwáníyah = the vegetative property.

was loosed in his heart for her sake, and there waxed on him a flame whose sparks might not be quenched, and desire whose signs might not be hidden. Presently, they came up out of that basin, whilst Hasan marvelled at their beauty and loveliness and the tokens of inner gifts in the elegance of their movements. Then he cast a glance at the chief damsel, who stood mother-naked, and they all put on their dresses and ornaments, and the chief maiden donned a green dress, wherein she surpassed for loveliness all the fair ones of the world and the lustre of her face outshone the resplendent full moons: she excelled the branches with the grace of her bending gait and confounded the wit with apprehension of disdain; and indeed she was, as saith the poet[1]:—

A maiden 'twas, the dresser's art had decked with cunning sleight;
The sun thou 'd'st say had robbed her cheek and shone with borrowed light.
She came to us apparelled fair in under vest of green,
Like as the ripe pomegranate hides beneath its leafy screen;
And when we asked her what might be the name of what she wore,
She answered in a quaint reply that double meaning bore:
The desert's heart we penetrate in such apparel dressed,
And *Pierce-heart*, therefore, is the name by which we call the vest.

——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-seventh Night,

She continued, It hath reached me, O auspicious King, that when Hasan saw the damsels issue forth the basin, the chief maiden robbed his reason with her beauty and loveliness, compelling him to recite the couplets forequoted. And after dressing, they sat talking and laughing, whilst he stood gazing on them, drowned in the sea of his love, burning in the flames of passion and wandering in the Wady of his melancholy thought. And he said to himself, "By Allah, my sister forbade me not to open the door, but for cause of these maidens and for fear lest I should fall in love with one of them! How, O Hasan, shalt thou woo and win them? How bring down a bird flying in the vasty firmament? By Allah, thou hast cast thyself into a bottomless sea and snared thyself in a net whence there is no escape! I shall die desolate and none shall wot of my death." And he continued to gaze on the charms

1 These lines occur in vol. i. night xxii.: I have borrowed from Torrens (p. 219).

of the chief damsel, who was the loveliest creature Allah had made in her day, and indeed she outdid in beauty all human beings. She had a mouth magical as Solomon's seal, and hair blacker than the night of estrangement to the love-despairing man ; her brow was bright as the crescent moon of the Feast of Ramazán[1] and her eyes were like eyes wherewith gazelles scan ; she had a polished nose straight as a cane, and cheeks like blood-red anemones of Nu'uman, lips like coralline, and teeth like strung pearls in carcanets of gold virgin to man, and a neck like an ingot of silver, above a shape like a wand of Bán ; her middle was full of folds, a dimpled plain such as enforceth the distracted lover to magnify Allah and extol His might and main, and her navel[2] an ounce of musk, sweetest of savour, could contain ; she had thighs great and plump, like marble columns twain or bolsters stuffed with down from ostrich ta'en ; and indeed she surpassed the bough of the myrobalan with her beauty and symmetry, and the Indian rattan, for she was even as saith of them the poet whom love did unman[3]:—

Her lip-dews rival honey-sweets, that sweet virginity ; • Keener than Hindí scymitar the glance she casts at thee :
She shames the bending bough of Bán with graceful movement slow • And as she smiles her teeth appear with leven's brilliancy :
When I compared with rose a-bloom the tintage of her cheeks, • She laughed in scorn and cried, " Whoso compares with rosery
My hue, and breasts granadoes terms, is there no shame in him ? • How should pomegranates bear on bough such fruit in form or blee ?
Now by my beauty and mine eyes and heart and eke by Heaven • Of favours mine and by the Hell of my unclemency,
They say " She is a garden-rose in very pride of bloom " ; • And yet no rose can ape my cheek nor branch my symmetry !
If any garden own a thing which unto me is like, • What then is that he comes to crave of me and only me ? "

They ceased not to laugh and play, whilst Hasan stood still

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1 The appearance of which ends the fast and begins the Lesser Festival. See vol. i. night ix.

2 See note, vol .i, night ix., for notices of the large navel ; much appreciated by Easterns.

3 Arab. " Shá'ir al-Walahán " = the love distraught poet ; Lane has " a distracted poet." My learned friend Professor Aloys Sprenger has consulted, upon the subject of Al-Walahán, the well-known Professor of Arabic at Halle, Dr. Thorbeck, who remarks that the word (here as further on) must be an adjective, mad, love-distraught, not a " lakab " or poetical cognomen. He generally finds it written Al-Shá'ir al-Walahán (the love-demented poet) not Al-Walahán al-Shá'ir = Walahán the Poet. Note this burst of song after the sweet youth falls in love : it explains the cause of verse-quotation in The Nights, poetry being the natural language of love and battle.

a-watching them, forgetting meat and drink, till near the hour of mid-afternoon prayer, when the beauty, the chief damsel, said to her mates, "O Kings' daughters, it waxeth late and our land is afar and we are weary of this stead. Come, therefore, let us depart to our own place." So they all arose and donned their feather vests, and becoming birds as they were before flew away all together, with the chief lady in their midst. Then Hasan, despairing of their return, would have arisen and gone down into the palace but could not move or even stand; wherefore the tears ran down his cheeks and passion was sore on him and he recited these couplets:—

May God deny me boon of troth if I * After your absence sweets of slumber know:
Yea; since that sev'rance, never close mine eyes, * Nor rest repose me since departed you!
'Twould seem as though you saw me in your sleep; * Would Heaven the dreams of sleep were real-true!
Indeed I dote on sleep though needed not, * For sleep may bring me that dear form to view.

Then Hasan walked on, little by little, heeding not the way he went, till he reached the foot of the stairs, whence he dragged himself to his own chamber; then he entered and shutting the door, lay sick, eating not nor drinking, and drowned in the sea of his solitude. He spent the night thus, weeping and bemoaning himself till the morning, and when it morrowed he repeated these couplets:—

The birds took flight at eve and winged their way; * And sinless he who died of Love's death-blow.
I'll keep my love-tale secret while I can * But, an desire prevail, its needs must show:
Night brought me nightly vision, bright as dawn; * While nights of my desire lack morning-glow.
I mourn for them[1] while they heart-freest sleep * And winds of love on me their plaything blow;
Free I bestow my tears, my wealth, my heart, * My wit, my sprite:— most gain who most bestow!
The worst of woes and banes is enmity * Beautiful maidens deal us to our woe.
Favour they say 's forbidden to the fair * And shedding lovers' blood their laws allow;

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1 "Them" as usual for "her."

That naught can love-sicks do but lavish soul, * And stake in love-play
  life on single throw[1]:
I cry in longing ardour for my love: * Lover can only weep and wail
  Love-lowe.

When the sun rose he opened the door, went forth of the chamber and mounted to the stead where he was before: then he sat down facing the pavilion and awaited the return of the birds till nightfall; but they returned not; wherefore he wept till he fell to the ground in a fainting-fit. When he came to, after his swoon he dragged himself down the stairs to his chamber; and indeed, the darkness was come and straitened upon him was the whole world, and he ceased not to weep and wail himself through the livelong night, till the day broke and the sun rained over hill and dale its rays serene. He ate not nor drank nor slept, nor was there any rest for him; but by day he was distracted and by night distressed, with sleeplessness delirious and drunken with melancholy thought and excess of love-longing. And he repeated the verses of the love-distraught poet:—

O thou who shamest sun in morning sheen * The branch confounding,
  yet with nescience blest;
Would Heaven I wot an Time shall bring return * And quench the
  fires which flame unmanifest,—
Bring us together in a close embrace, * Thy cheek upon my cheek, thy
  breast abreast!
Who saith, In Love dwells sweetness? when in Love * Are bitterer
  days than Aloë's[2] bitterest.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Hasan the goldsmith felt love redouble upon him he recited those lines; and, as he abode thus in the stress of his love-distraction, alone and finding none to cheer him with company, behold, there arose a dust-cloud from the desert, wherefore he ran down and hid himself, knowing that the Princesses who owned the castle had returned. Before long, the troops halted and dismounted round the palace and the seven damsels alighted and entering, put off

1 Here Lane proposes a transposition for "Wa-huwá (and he) fi 'l-hubbi," to read "Fi 'l-hubbi wa huwa (wa-hwa)"; but the latter is given in the Mac. Edit.

2 For the pun in "Sabr" = aloe or patience, see vol. i. night xiv.

their arms and armour of war. As for the youngest, she stayed not to doff her weapons and gear, but went straight to Hasan's chamber, where finding him not, she sought for him, till she lighted on him in one of the sleeping closets, hidden, feeble and thin, with shrunken body and wasted bones, and indeed his colour was changed and his eyes sunken in his face for lack of food and drink and for much weeping, by reason of his love and longing for the young lady. When she saw him in this plight, she was confounded and lost her wits; but presently she questioned him of his case and what had befallen him, saying, "Tell me what aileth thee, O my brother, that I may contrive to do away thine affliction, and I will be thy ransom[1]!" Whereupon he wept with sore weeping and by way of reply he began reciting:—

Lover, when parted from the thing he loves, * Has naught save weary woe and bane to bear.
Inside is sickness, outside living lowe, * His first is fancy and his last despair.

When his sister heard this, she marvelled at his eloquence and loquent speech and his readiness at answering her in verse and said to him, "O my brother, when didst thou fall into this thy case and what hath betided thee, that I find thee speaking in song and shedding tears that throng? Allah upon thee, O my brother, and by the honest love which is between us, tell me what aileth thee and discover to me thy secret, nor conceal from me aught of that which hath befallen thee in our absence; for my breast is straitened and my life is troubled because of thee." He sighed and railed tears like rain, after which he said, "I fear, O my sister, if I tell thee, that thou wilt not aid me to win my wish but wilt leave me to die wretchedly in mine anguish." She replied, "No, by Allah, O my brother, I will not abandon thee, though it cost me my life!" So he told her all that had befallen him, and that the cause of his distress and affliction was the passion he had conceived for the young lady whom he had seen when he opened the forbidden door; and how he had not tasted meat nor drink for ten days past. Then he wept with sore weeping and recited these couplets:—

Restore my heart as 'twas within my breast, * Let mine eyes sleep again, then fly fro' me.

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1 Arab. "Akúna fidá-ka." Fidá = ransom, self-sacrifice, and Fidá'an = instead of. The phrase, which everywhere occurs in The Nights, means, "I would give my life to save thine."

Deem ye the nights have had the might to change • Love's vow?
Who changeth may he never be!

His sister wept for his weeping and was moved to ruth for his case and pitied his strangerhood; so she said to him, "O my brother, be of good cheer and keep thine eyes cool and clear, for I will venture being and risk existence to content thee and devise thee a device wherewith, though it cost me my dear life and all I hold dear, thou mayst get possession of her and accomplish thy desire, if such be the will of Allah Almighty. But I charge thee, O my brother, keep the matter secret from my sisterhood and discover not thy case to any one of them, lest my life be lost with thy life. An they question thee of opening the forbidden door, reply to them:—I opened it not; no, never; but I was troubled at heart for your absence and by my loneliness here and yearning for you.[1]" And he answered, "Yes: this is the right rede." So he kissed her head and his heart was comforted and his bosom broadened. He had been nigh upon death for excess of affright, for he had gone in fear of her by reason of his having opened the door; but now his life and soul returned to him. Then he sought of her somewhat of food and after serving it she left him, and went in to her sisters, weeping and mourning for him. They questioned her of her case and she told them how she was heavy at heart for her brother, because he was sick and for ten days no food had found way into his stomach. So they asked the cause of his sickness and she answered, "The reason was our severance from him and our leaving him desolate; for these days we have been absent from him were longer to him than a thousand years and scant blame to him, seeing he is a stranger, and solitary and we left him alone, with none to company with him or hearten his heart; more by token that he is but a youth and maybe he called to mind his family and his mother, who is a woman in years, and bethought him that she weepeth for him all whiles of the day and watches of the night, ever mourning his loss; and we used to solace him with our society and divert him from thinking of her." When her sisters heard these words they wept in the stress of their distress for him and said, "Wa'lláhi—'fore Allah, he is not to blame!" Then they went out to the army and dismissed it, after which they went in to Hasan and saluted him with the salam. When they

1 Thus accounting for his sickness, improbably enough, but in flattering way Like a good friend (feminine) she does not hesitate a moment in prescribing a fib.

saw his charms changed with yellow colour and shrunken body, they wept for very pity and sat by his side and comforted him and cheered him with converse, relating to him all they had seen by the way of wonders and rarities and what had befallen the bridegroom with the bride. They abode with him thus a whole month, tendering him and caressing him with words sweeter than syrup; but every day sickness was added to his sickness, which when they saw, they bewept him with sore weeping, and the youngest wept even more than the rest. At the end of this time, the Princesses having made up their minds to ride forth a-hunting and a-birding invited their sister to accompany them; but she said, "By Allah, O my sisters, I cannot go forth with you whilst my brother is in this plight, nor indeed till he be restored to health and there cease from him that which is with him of affliction. Rather will I sit with him and comfort him." They thanked her for her kindness and said to her, "Allah will requite thee all thou dost with this stranger." Then they left her with him in the palace and rode forth taking with them twenty days' victual;——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the Princesses mounted and rode forth a-hunting and a-birding, after leaving in the palace their youngest sister sitting by Hasan's side. And as soon as the damsel knew that they had covered a long distance from home, she went in to him and said, "O my brother, come, show me the place where thou sawest the maidens." He rejoiced in her words, making sure of winning his wish, and replied, "Bismillah! On my head!" Then he essayed to rise and show her the place, but could not walk; so she took him up in her arms, holding him to her bosom between her breasts, and opening the staircase door, carried him to the top of the palace, and he showed her the pavilion where he had seen the girls and the basin of water wherein they had bathed. Then she said to him, "Set forth to me, O my brother, their case, and how they came." So he described to her whatso he had seen of them, and especially the girl of whom he was enamoured; but hearing these words she knew her, and her cheeks paled and her case changed. Quoth he, "O my sister, what aileth thee to wax wan and be troubled?" and quoth she, "O my brother, know thou that this

young lady is the daughter of a Sovran of the Jann, of one of the most puissant of their Kings, and her father hath dominion over men and Jinn and wizards and cohens and tribal chiefs and guards and countries and cities and islands galore and hath immense wealth in store. Our father is a Viceroy and one of his vassals, and none can avail against him, for the multitude of his many and the extent of his empire and the muchness of his moneys. He hath assigned to his offspring, the daughters thou sawest, a tract of country a whole year's journey in length and breadth, a region girt about with a great river and a deep; and thereto none may attain, nor man nor Jann. He hath an army of women, smiters with swords and lungers with lances, five-and-twenty thousand in number, each of whom whenas she mounteth steed and donneth battle-gear, eveneth a thousand knights of the bravest. Moreover, he hath seven daughters, who in valour and prowess equal and even excel their sisters,[1] and he hath made the eldest of them, the damsel whom thou sawest,[2] queen over the country aforesaid and she is the wisest of her sisters, and in valour and horsemanship and craft and skill and magic excels all the folk of her dominions. The girls who companied with her are the ladies of her court and guards and grandees of her empire, and the plumed skins wherewith they fly are the handiwork of enchanters of the Jann. Now an thou wouldst get possession of this queen and wed this jewel seld-seen and enjoy her beauty and loveliness and grace, do thou pay heed to my words and keep them in thy memory. They resort to this place on the first day of every month; and thou must take seat here and watch for them; and when thou seest them coming, hide thee near the pavilion, sitting where thou mayst see them without being seen of them, and beware, again beware, lest thou show thyself or we shall all lose our lives. When they doff their dress, note which is the feather-suit of her whom thou lovest and take it, and it only, for this it is that carrieth her to her country, and when thou hast mastered it, thou hast mastered her. And beware lest she wile thee, saying:—O thou who hast robbed my raiment, restore it to me, because here am I in thine hands and at

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1 *i.e.* the 25,000 Amazons who in the Bresl. Edit. (ii. 308) are all made to be the King's "Banát" = daughters or protégées. The Amazons of Dahome (see my "Mission") who may now number 5,000 are all officially wives of the King and are called by the lieges "our mothers."

2 The tale-teller *has* made up his mind about the damsel; although in this part of the story she is the chief and eldest sister, and subsequently she appears as the youngest daughter of the supreme Jinn King. The mystification is artfully explained by the extraordinary likeness of the two sisters. (See night dcccxi.)

thy mercy! For, an thou give it her, she will kill thee and break down over us palace and pavilion and slay our sire: know, then, thy case, and how thou shalt act. When her companions see that her feather-suit is stolen, they will take flight and leave her to thee, and beware lest thou show thyself to them, but wait till they have flown away and she despaireth of them: whereupon do thou go in to her and hale her by the hair of her head[1] and drag her to thee; which being done, she will be at thy mercy. And I rede thee discover not to her that thou hast taken the feather-suit, but keep it with care; for so long as thou hast it in hold she is thy prisoner and in thy power, seeing that she cannot fly to her country save with it; and lastly, carry her down to thy chamber where she will be thine." When Hasan heard her words, his heart became at ease, his trouble ceased, and affliction left him; so he rose to his feet and kissing his sister's head, went down from the terrace with her into the palace, where they slept that night. He medicined himself till morning morrowed; and when the sun rose he sprang up and opened the staircase-door, and ascending to the flat roof, sat there till supper-tide, when his sister brought him up somewhat of meat and drink and a change of clothes and he slept. And thus they continued doing day by day until the end of the month. When he saw the new moon, he rejoiced and began to watch for the birds; and while he was thus, behold, up they came like lightning. As soon as he espied them, he hid himself where he could watch them, unwatched by them; and they lighted down, one and all of them, and putting off their clothes, descended into the basin. All this took place near the stead where Hasan lay concealed, and as soon as he caught sight of the girl he loved, he arose and crept under cover, little by little, towards the dresses; and Allah veiled him so that none marked his approach, for they were laughing and playing with one another, till he laid hand on the dress. Now when they had made an end of their diversion they came forth of the basin and each of them slipped on her feather-suit. But the damsel he loved sought for her plumage that she might put it on, but found it not; whereupon she shrieked and beat her cheeks and rent her raiment. Her sisterhood[2] came to her and asked what ailed her, and she told them that her feather-suit was missing; wherefore they wept and shrieked and buffeted their faces: and they were

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1 This is a reminiscence of the old-fashioned "marriage by capture," of which many traces survive, even among the civilised who wholly ignore their origin.

2 Meaning her companions and suite.

No. 42.

Hasan of Bassorah.

"But the damsel he loved sought for her plumage that she might put it on, but found it not; whereupon she shrieked and beat her cheeks."





confounded, wotting not the cause of this, and knew not what to do. Presently the night overtook them and they feared to abide with her lest that which had befallen her should befall them also; so they farewelled her, and flying away, left her alone upon the terrace-roof of the palace, by the pavilion basin.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that when Hasan had carried off the girl's plumery, she sought it but found it not, and her sisterhood flew away leaving her alone. When they were out of sight, Hasan gave ear to her and heard her say, "O who hast taken my dress and stripped me, I beseech thee to restore it to me and cover my shame, so may Allah never make thee taste of my tribulation!" But when Hasan heard her speak thus, with speech sweeter than syrup, his love for her redoubled, passion got the mastery of his reason and he had not patience to endure from her. So springing up from his hiding-place, he rushed upon her, and laying hold of her by the hair, dragged her to him and carried her down to the basement of the palace and set her in his own chamber, where he threw over her a silken cloak[1] and left her weeping and biting her hands. Then he shut the door upon her, and going to his sister, informed her how he had made prize of his lover and carried her to his sleeping-closet, "And there," quoth he, "she is now sitting, weeping and biting her hands." When his sister heard this, she rose forthright and betook herself to the chamber, where she found the captive weeping and mourning. So she kissed ground before her and saluted her with the salam, and the young lady said to her, "O King's daughter, do folk like you do such foul deed with the daughters of Kings? Thou knowest that my father is a mighty Sovran and that all the liege lords of the Jinn stand in awe of him and fear his majesty: for that there are with him magicians and sages, and Cohens and Satans and Marids, such as none may cope withal, and under his hand are folk whose number none knoweth save Allah. How then doth it become you, O daughters of Kings, to harbour mortal men with you and disclose to them our case and yours? Else how should this man, a stranger, come at us?" Hasan's sister made reply, "O King's

1 Arab. "'Abáah" vulg "'Abáyah." See vol. ii. night liii.

daughter, in very sooth this human is perfect in nobleness and purposeth thee no villainy ; but he loveth thee, and women were not made save for men. Did he not love thee, he had not fallen sick for thy sake and well-nigh given up the ghost for desire of thee." And she told her the whole tale how Hasan had seen her bathing in the basin with her attendants, and fallen in love with her, and none had pleased him but she, for the rest were all her handmaids, and none had availed to put forth a hand to her. When the Princess heard this she despaired of deliverance, and presently Hasan's sister went forth and brought her a costly dress, wherein she robed her. Then she set before her somewhat of meat and drink, and ate with her and heartened her heart and soothed her sorrows. And she ceased not to speak her fair with soft and pleasant words, saying, " Have pity on him who saw thee once and became as one slain by thy love " ; and continued to console her and caress her, quoting fair says and pleasant instances. But she wept till daybreak, when her trouble subsided and she left shedding tears, knowing that she had fallen into the net and that there was no deliverance for her. Then said she to Hasan's sister, " O King's daughter, with this my strangerhood and severance from my country and sisterhood which Allah wrote upon my brow, patience becometh me to support what my Lord hath fore-ordained." Therewith the youngest Princess assigned her a chamber in the palace, than which there was none goodlier, and ceased not to sit with her and console her and solace her heart, till she was satisfied with her lot and her bosom was broadened and she laughed, and there ceased from her what trouble and oppression possessed her, by reason of her separation from her people and country and sisterhood and parents. Thereupon Hasan's sister repaired to him and said, " Arise, go in to her in her chamber and kiss her hands and feet.[1] " So he went in to her and did this and bussed her between the eyes, saying, " O Princess of fair ones and life of sprites and beholder's delight, be easy of heart, for I took thee only that I might be thy bondsman till the Day of Doom, and this my sister will be thy servant; for I, O my lady, desire naught but to take thee to wife, after the law of Allah and the practice of His Apostle, and whenas thou wilt, I will journey with thee to my country and carry thee to Baghdad-city and abide with thee there; moreover, I will buy thee handmaidens and negro chattels; and I have a mother, of

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1 Feet in the East lack that development of sebaceous glands which afflicts Europeans.

the best of women, who will do thee service. There is no goodlier land than our land; everything therein is better than elsewhere and its folk are a pleasant people and bright of face." Now as he bespake her thus and strave to comfort her, what while she answered him not a syllable, lo! there came a knocking at the palace-gate. So Hasan went out to see who was at the door and found there the six Princesses, who had returned from hunting and birding, whereat he rejoiced and went to meet them and welcomed them. They wished him safety and health and he wished them the like; after which they dismounted and going each to her chamber doffed their soiled clothes and donned fine linen. Then they came forth and demanded the game, for they had taken a store of gazelles and wild cows, hares and lions, hyænas, and others; so their suite brought out some thereof for butchering, keeping the rest by them in the palace, and Hasan girt himself and fell to slaughtering for them in due form,[1] whilst they sported and made merry, joying with great joy to see him standing amongst them hale and hearty once more. When they had made an end of slaughtering, they sat down and addressed themselves to get ready somewhat for breaking their fast, and Hasan, coming up to the eldest Princess, kissed her head and on likewise did he with the rest, one after other. Whereupon said they to him, "Indeed, thou humblest thyself to us passing measure, O our brother, and we marvel at the excess of the affection thou showest us. But Allah forfend that thou shouldst do this thing, which it behoveth us rather to do with thee, seeing thou art a man and therefore worthier than we, who are of the Jinn.[2]" Thereupon his eyes brimmed with tears and he wept sore; so they said to him, "What causeth thee to weep? Indeed thou troublest our pleasant lives with thy weeping this day. 'Twould seem thou longest after thy mother and native land. An things be so, we will equip thee and carry thee to thy home and thy friends." He replied, "By Allah, I desire not to part from you!" Then they asked, "Which of us hath vexed thee, that thou art thus troubled?" But he was ashamed to say, "Naught troubleth me save love of the damsel," lest they should deny and disavow

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1 *i.e.* cutting the animals' throats after Moslem law.

2 In night dcclxxviii. supra, we find the orthodox Moslem doctrine that "a single mortal is better in Allah's sight than a thousand Jinns." For, I repeat, Al-Islam systematically exalts human nature which Christianity takes infinite trouble to degrade and debase. The results of its ignoble teaching are only too evident in the East: the Christians of the so-called (and miscalled) "Holy Land" are a disgrace to the faith, and the idiomatic Persian term for a Nazarene is "Tarsá" = funker, coward.

him; so he was silent and would tell them nothing of his case. Then his sister came forward and said to them, "He hath caught a bird from the air and would have you help him to tame her." Whereupon they all turned to him and cried, "We are at thy service every one of us and whatsoever thou seekest that will we do; but tell us thy tale and conceal from us naught of thy case." So he said to his sister, "Do thou tell them, for I am ashamed before them nor can I face them with these words."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that Hasan said to his sister, "Do thou tell them my tale, for before them I stand abashed nor can I face them with these words." So she said to them, "O my sisters, when we went away and left alone this unhappy one, the palace was straitened upon him and he feared lest some one should come in to him, for ye know that the sons of Adam are light of wits. So he opened the door of the staircase leading to the roof, of his loneliness and trouble, and sat there, looking upon the Wady and watching the gate, in his fear lest any should come thither. One day, as he sat thus, suddenly he saw ten birds approach him making for the palace, and they lighted down on the brink of the basin which is in the pavilion-terrace. He watched these birds and saw, amongst them, one goodlier than the rest, which pecked the others and flouted them, whilst none of them dared put out a claw to it. Presently, they set their nails to their neck-collars and, rending their feather-suits, came forth therefrom and became damsels, each and every, like the moon on fullest night Then they doffed their dress and plunging into the water, fell to playing with one another, whilst the chief damsel ducked the others, who dared not lay a finger on her, and she was fairest of favour and most famous of form and most feateous of finery. They ceased not to be in this case till near the hour of mid-afternoon prayer, when they came forth of the basin and, donning their feather-shifts, flew away home. Thereupon he waxed distracted, with a heart a-fire for love of the chief damsel and repenting him that he had not stolen her plumery. Wherefore he fell sick and abode on the palace-roof expecting her return and abstaining from meat and drink and sleep, and he ceased not to be so till

the new moon showed, when behold, they again made their appearance according to custom and doffing their dresses went down into the basin. So he stole the chief damsel's feather-suit, knowing that she could not fly save therewith, hiding himself carefully lest they sight him and slay him. Then he waited till the rest had flown away, when he arose and seizing the damsel, carried her down from the terrace into the castle." Her sisters asked, "Where is she?" and she answered, "She is with him in such a chamber." Quoth they, "Describe her to us, O our sister": so quoth she, "She is fairer than the moon on the night of fullness and her face is sheenier than the sun; the dew of her lips is sweeter than honey and her shape is straighter and slenderer than the cane; one with eyes black as night and brow flower-white; a bosom jewel-bright, breasts like pomegranates twain and cheeks like apples twain, a waist with dimples overlain, a navel like a casket of ivory full of musk in grain, and legs like columns of alabastrine vein. She ravisheth all hearts with Nature-khol'd eyne, and a waist slender-fine and hips of heaviest design and speech that heals all pain and pine: she is goodly of shape and sweet of smile, as she were the moon in fullest sheen and shine." When the Princesses heard these praises, they turned to Hasan and said to him, "Show her to us." So he arose with them, all love-distraught, and carrying them to the chamber wherein was the captive damsel, opened the door and entered, preceding the seven Princesses. Now when they saw her and noted her loveliness, they kissed ground between her hands, marvelling at the fairness of her favour and the significance which showed her inner gifts, and said to her, "By Allah, O daughter of the Sovran supreme, this is indeed a mighty matter: and haddest thou heard tell of this mortal among women thou haddest marvelled at him all thy days. Indeed, he loveth thee with passionate love; yet, O King's daughter, he seeketh not lewdness, but desireth thee only in the way of lawful wedlock. Had we known that maids can do without men, we had impeached him from his intent, albeit he sent thee no messenger, but came to thee in person; and he telleth us he hath burnt the feather dress; else had we taken it from him." Then one of them agreed with the Princess, and becoming her deputy in the matter of the wedding-contract, performed the marriage ceremony between them, whilst Hasan clapped palms with her, laying his hand in hers, and she wedded him to the damsel by consent; after which they celebrated her bridal feast as beseemeth Kings' daughters, and brought Hasan in to her. So he rose and rent the veil and oped the gate and pierced the forge

and brake the seal,[1] whereupon affection for her waxed in him and he redoubled in love and longing for her. Then, since he had gotten that which he sought, he gave himself joy and improvised these couplets:—

Thy shape's temptation, eyes as Houri's fain * And sheddeth Beauty's sheen[2] that radiance rare:
My glance pourtrayed thy glorious portraiture: * Rubies one-half and gems the third part were:
Musk made a fifth: a sixth was ambergris * The sixth a pearl, but pearl without compare.
Eve never bare a daughter evening thee * Nor breathes thy like in Khuld's[3] celestial air.
An thou would torture me 'tis wont of Love * And if thou pardon 'tis thy choice I swear:
Then, O world bright'ner and O end of wish! * Loss of thy charms who could in patience bear?

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-second Night,

She continued, It hath reached me, O auspicious King, that when Hasan went in unto the King's daughter, he enjoyed her with exceeding joy, and affection for her waxed in him and he redoubled in love-longing for her; so he recited the lines aforesaid. Now the Princesses were standing at the door and when they heard his verses, they said to her, "O King's daughter, hearest thou the words of this mortal? How canst thou blame us, seeing that he maketh poetry for love of thee and indeed he hath so done a thousand times." When she heard this she rejoiced and was glad and felt happy and Hasan abode with her forty[4] days in all solace and delight, joyance and happiest plight, whilst the damsels renewed festivities for him every day and overwhelmed him with bounty and presents and rarities; and the King's daughter became reconciled to her sojourn amongst them and forgot her kith and kin. At the end of the forty days Hasan saw in a dream one night his mother mourning for him, and indeed her

1 Arab. "Sakaba Kúrahá."
2 Arab. "Má al-Maláhat" = water (brilliancy) of beauty.
3 The fourth of the Seven Heavens, the "Garden of Eternity," made of yellow coral.
4 "Forty days" is a quasi-religious period amongst Moslems for praying, fasting and religious exercises: here it represents our "honey-moon." See vol. iv. night ccclxxxi.

bones were wasted and her body had waxed shrunken and her complexion had yellowed and her favour had changed the while he was in excellent case. When she saw him in this state she said to him, "O my son, O Hasan, how is it that thou livest thy worldly life at thine ease and forgettest me? Look at my plight since thy loss! I do not forget thee, nor will my tongue cease to name thy name till I die; and I have made thee a tomb in my house, that I may never forget thee. Would Heaven I knew[1] if I shall live, O my son, to see thee by my side and if we shall ever again forgather as we were." Thereupon Hasan awoke from sleep, weeping and wailing, the tears railed down his cheeks like rain, and he became mournful and melancholy; his tears dried not nor did sleep visit him, but he had no rest, and no patience was left to him. When he arose, the Princesses came in to him and gave him good-morrow and made merry with him as was their wont; but he paid no heed to them; so they asked his wife concerning his case and she said, "I ken not." Quoth they, "Question him of his condition." So she went up to him and said, "What aileth thee, O my lord?" Whereupon he moaned and groaned and told her what he had seen in his dream, and repeated these two couplets:—

Indeed, afflicted sore are we and all distraught, * Seeking for union; yet we find no way:
And Love's calamities upon us grow * And Love though light with heaviest weight doth weigh.

His wife repeated to the Princesses what he said and they, hearing the verses, had pity on him and said to him, "In Allah's name, do as thou wilt, for we may not hinder thee from visiting thy mother; nay, we will help thee to thy wish by what means we may. But it behoveth that thou desert us not, but visit us, though it be only once a year." And he answered, "To hear is to obey: be your behest on my head and eyes!" Then they arose forthright and making him ready victual for the voyage, equipped the bride for him with raiment and ornaments and everything of price, such as defy description, and they bestowed on him gifts and presents

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1 Yá layta, still popular. Herr Carlo Landberg (Proverbes et Dictons du Peuple Arabe, vol. i. of Syria, Leyden, E. J. Brill, 1883) explains layta for rayta (=raayta) by permutation of liquids, and argues that the contraction is ancient (p. 42). But the Herr is no Arabist: "Layta" means "would to Heaven," or simply "I wish," "I pray" (for something possible or impossible); whilst "La'alla" (perhaps, it may be) prays only for the possible; and both are simply particles governing the noun in the oblique or accusative case.

which pens of ready writers lack power to set forth. Then they beat the magical kettle-drum and up came the dromedaries from all sides. They chose of them such as could carry all the gear they had prepared; and amongst the rest five-and-twenty chests of gold and fifty of silver; and, mounting Hasan and his bride on others, rode with them three days, wherein they accomplished a march of three months. Then they bade them farewell and addressed themselves to return; whereupon his sister, the youngest damsel, threw herself on Hasan's neck and wept till she fainted. When she came to herself, she repeated these two couplets :—

Ne'er dawn the severance-day on any wise * That robs of sleep these heavy-lidded eyes.
From us and thee it hath fair union torn * It wastes our force and makes our forms its prize.

Her verses finished, she farewelled him, straitly charging him, whenas he should have come to his native land and have forgathered with his mother and set his heart at ease, to fail not of visiting her once in every six months and saying, "If aught grieve thee or thou fear aught of vexation, beat the magian's kettle-drum, whereupon the dromedaries shall come to thee; and do thou mount and return to us and persist not in staying away." He swore thus to do and conjured them to go home. So they returned to the palace, mourning for their separation from him, especially the youngest, with whom no rest would stay nor would Patience her call obey, but she wept night and day. Thus it was with them; but as regards Hasan and his wife, they fared on by day and night over plain and desert site and valley and stony heights through noon-tide glare and dawn's soft light; and Allah decreed them safety, so that they reached Bassorah-city without hindrance and made their camels kneel at the door of his house. Hasan then dismissed the dromedaries and, going up to the door to open it, heard his mother weeping and in a faint strain, from a heart worn with parting-pain and on fire with consuming bane, reciting these couplets :—

How shall he taste of sleep who lacks repose * Who wakes a-night when all in slumber wone?
He ownèd wealth and family and fame * Yet fared from house and home an exile lone:
Live coal beneath his[1] ribs he bears for bane, * And mighty longing, mightier ne'er was known:

1 "His" for "her," *i.e.* herself, making somewhat of confusion between her state and that of her son.

Passion hath seized him, Passion mastered him ; * Yet is he constant while he maketh moan :
His case for Love proclaimeth aye that he * (As prove his tears) is wretched, woe-begone.

When Hasan heard his mother weeping and wailing, he wept also and knocked at the door a loud knock. Quoth she, "Who is at the door?" and quoth he, "Open!" Whereupon she opened the door, and knowing him at first sight, fell down in a fainting fit; but he ceased not to tend her till she came to herself, when he embraced her and she embraced him and kissed him, whilst his wife looked on mother and son. Then he carried his goods and gear into the house, whilst his mother, for that her heart was comforted and Allah had reunited her with her son, versified with these couplets:—

Fortune had ruth upon my plight * Pitied my long, long bane and blight;
Gave me what I would liefest sight ; * And set me free from all affright,
So pardon I the sin that sin- * nèd she in days evanisht quite;
E'en to the sin she sinned when she * Bleached my hair-parting silvern white.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-third Night,

She pursued, It hath reached me, O auspicious King, that Hasan with his mother then sat talking and she asked him, "How faredst thou, O my son, with the Persian?" whereto he answered, "O my mother, he was no Persian, but a Magian, who worshipped the fire, not the All-powerful Sire." Then he told her how he dealt with him, in that he had journeyed with him to the Mountain of Clouds and sewed him up in the camel's skin, and how the vultures had taken him up and set him down on the summit and what he had seen there of dead folk, whom the Magian had deluded and left to die on the crest after they had done his desire. And he told her how he had cast himself from the mountain-top into the sea and Allah the Most High had preserved him and brought him to the palace of the seven Princesses, and how the youngest of them had taken him to brother and he had sojourned with them, till the Almighty brought the Magian to the place where he was and he slew him. Moreover, he told her of his

passion for the King's daughter and how he had made prize of her and of his seeing her[1] in sleep and all else that had befallen him up to the time when Allah vouchsafed them reunion. She wondered at his story and praised the Lord who had restored him to her in health and safety. Then she arose and examined the baggage and loads and questioned him of them. So he told her what was in them, whereat she joyed with exceeding joy. Then she went up to the King's daughter, to talk with her and bear her company; but, when her eyes fell on her, her wits were confounded at her brilliancy, and she rejoiced and marvelled at her beauty and loveliness and symmetry and perfect grace: and she sat down beside her, cheering her and comforting her heart, while she never ceased to repeat, "Alhamdolillah, O my son, for thy return to me safe and sound!" Next morning early she went down into the market and bought mighty fine furniture and ten suits of the richest raiment in the city, and clad the young wife and adorned her with everything seemly. Then said she to Hasan, "O my son, we cannot tarry in this town with all this wealth; for thou knowest that we are poor folk and the people will suspect us of practising alchemy. So come, let us depart to Baghdad, the House[2] of Peace, where we may dwell in the Caliph's Sanctuary, and thou shalt sit in a shop to buy and sell, in the fear of Allah (to Whom belong Might and Majesty!) and He shall open to thee the door of blessings with this wealth." Hasan approved her counsel and going forth straightway, sold the house and summoned the dromedaries, which he loaded with all his goods and gear, together with his mother and wife. Then he went down to the Tigris, where he hired him a craft to carry them to Baghdad and embarked therein all his possessions and his mother and wife. They sailed up the river with a fair wind for ten days till they drew in sight of Baghdad, at which they all rejoiced, and the ship landed them in the city, where without stay or delay Hasan hired a storehouse in one of the caravanserais and transported his goods thither. He lodged that night in the Khan and on the morrow, he changed his clothes and going down

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1 *i.e.* his mother; the words are not in the Mac. Edit.

2 Baghdad is called House of Peace, amongst other reasons, from the Dijlah (Tigris) River and Valley "of Peace." The word was variously written Baghdád, Bághdád (our old Bughdaud and Bagdat), Baghzáz, Baghzán, Baghdán, Baghzám and Maghdád as Makkah and Bakkah (Koran, iii. 90). Religious Moslems held Bágh (idol) and Dád (gift) an ill-omened conjunction, and the Greeks changed it to Eirenopolis. (See Ouseley's Oriental Collections, vol. i. pp. 18-20.)

into the city, enquired for a broker. The folk directed him to one, and when the broker saw him he asked him what he lacked. Quoth he, "I want a house, a handsome one and a spacious." So the broker showed him the houses at his disposal and he chose one that belonged to one of the Wazirs, and buying it of him for an hundred thousand golden dinars, gave him the price. Then he returned to his caravanserai and removed all his goods and moneys to the house; after which he went down to the market and bought all the mansion needed of vessels and carpets and other household stuff, besides servants and eunuchs, including a little black boy for the house. He abode with his wife in all solace and delight of life three years, during which time he was vouchsafed by her two sons, one of whom he named Násir and the other Mansúr: but at the end of this time he bethought him of his sisters, the Princesses, and called to mind all their goodness to him and how they had helped him to his desire. So he longed after them, and going out to the market-streets of the city, bought trinkets and costly stuffs and fruit-confections, such as they had never seen or known. His mother asked him the reason of his buying these rarities and he answered, "I purpose to visit my sisters, who showed me every kind of kindness, and all the wealth that I at present enjoy is due to their goodness and munificence: wherefore I will journey to them and return soon, Inshallah!" Quoth she, "O my son, be not long absent from me"; and quoth he, "Know, O my mother, how thou shalt do with my wife. Here is her feather-dress in a chest, buried under ground in such a place; do thou watch over it, lest haply she hap on it and take it, for she would fly away, she and her children, and I should never hear of them again and should die of grieving for them; wherefore take heed, O my mother, while I warn thee that thou name this not to her. Thou must know that she is the daughter of a King of the Jinn, than whom there is not a greater among the Sovrans of the Jann nor a richer in troops and treasure, and she is mistress of her people and dearest to her father of all he hath. Moreover, she is passing high-spirited, so do thou serve her thyself and suffer her not to go forth the door neither look out of window nor over the wall, for I fear the air for her when it bloweth,[1] and if aught befell her of the calamities of

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1 This is a popular saying but hardly a "vulgar proverb" (Lane, iii. 522) It reminds rather of Shakespeare's:—

> "So loving to my mother,
> That he might not beteem the winds of heaven
> Visit her face too roughly."

this world, I should slay myself for her sake." She replied, "O my son, I take refuge with Allah[1] from gainsaying thee! Am I mad that thou shouldst lay this charge on me and I disobey thee therein? Depart, O my son, with heart at ease, and please Allah, soon thou shalt return in safety and see her and she shall tell thee how I have dealt with her: but tarry not, O my son, beyond the time of travel."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-fourth Night,

She resumed, It hath reached me, O auspicious King, that when Hasan had determined to visit the Princesses, he gave his mother the orders we have mentioned.[2] Now, as Fate would have it, his wife heard what he said to his mother and neither of them knew it. Then Hasan went without the city and beat the kettle-drum, whereupon up came the dromedaries and he loaded twenty of them with rarities of Al-Irak; after which he returned to his mother and repeated his charge to her and took leave of her and his wife and children, one of whom was a yearling babe and the other two years old. Then he mounted and fared on, without stopping night or day, over hills and valleys and plains and wastes for a term of ten days till, on the eleventh, he reached the palace and went in to his sisters, with the gifts he had brought them. The Princesses rejoiced at his sight and gave him joy of his safety, whilst his sister decorated the palace within and without. Then they took the presents and lodging him in a chamber as before, asked him of his mother and his wife, and he told them that she had borne him two sons. And the youngest Princess, seeing him well and in good case, joyed with exceeding joy and repeated this couplet:—

I ever ask for news of you whatso breezes pass * And never any but yourselves can pass across my mind.

Then he abode with them in all honour and hospitality for three months, spending his time in feasting and merrymaking, joy and delight, hunting and sporting. So fared it with him; but as regards his wife, she abode with his mother two days after her husband's departure, and on the third day, she said to her,

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1 *i.e.* God forbid that I should oppose thee!

2 Here the writer again forgets apparently that Shahrazad is speaking: she may, however, use the plural for the singular when speaking of herself.

"Glory be to God! Have I lived with him three years and shall I never go to the bath?" Then she wept and Hasan's mother had pity on her condition and said to her, "O my daughter, here we are strangers and thy husband is abroad. Were he at home, he would serve thee himself, but as for me, I know no one. However, O my daughter, I will heat thee water and wash thy head in the Hammam-bath which is in the house." Answered the King's daughter, "O my lady, hadst thou spoken thus to one of the slave-girls, she had demanded to be sold in the Sultan's open market and had not abode with thee.[1] Men are excusable, because they are jealous and their reason telleth them that, if a woman go forth the house, haply she will do frowardness. But women, O my lady, are not all equal and alike and thou knowest that, if a woman have a mind to aught, whether it be the Hammam or what not else, none hath power over her to guard her or keep her chaste or debar her from her desire; for she will do whatso she willeth and naught restraineth her but her reason and her religion.[2]" Then she wept and cursed fate and bemoaned herself and her strangerhood, till Hasan's mother was moved to ruth for her case and knew that all she said was but truth and that there was nothing for it but to let her have her way. So she committed the affair to Allah (extolled and exalted be He!) and making ready all that they needed for the bath, took her and went with her to the Hammam. She carried her two little sons with her, and when they entered, they put off their clothes and all the women fell to gazing on the Princess and glorifying God (to Whom belong Might and Majesty!) for that He had created so fair a form. The women of the city, even those who were passing by, flocked to gaze upon her, and the report of her was noised abroad in Baghdad till the bath was crowded that there was no passing through it. Now it chanced there was present on that day and on that rare occasion with the rest of the women in the Hammam, one of the slave-girls of the Commander of the Faithful, Harun al-Rashid, by name Tohfah[3] the Lutanist; and she finding the Hammam over-crowded and no passing for the throng of women and girls, asked what was to do; and they told her of the young lady. So she walked up to her, and considering her closely, was amazed at her grace and loveliness, and glorified

1 *i.e.* she wonld have pleaded ill-treatment and lawfully demanded to be sold.

2 The Hindus speak of "the only bond that woman knows—her heart."

3 *i.e.* a rarity, a present (especially in Persian).

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God (magnified be His majesty!) for the fair forms He hath created. The sight hindered her from her bath, so that she went not farther in nor washed, but sat staring at the Princess till she had made an end of bathing, and coming forth of the caldarium, donned her raiment, whereupon beauty was added to her beauty. She sat down on the diwan,[1] whilst the women gazed upon her; then she looked at them, and veiling herself, went out. Tohfah went out with her and followed her till she saw where she dwelt, when she left her and returned to the Caliph's palace; and ceased not wending till she went in to the Lady Zubaydah and kissed ground between her hands, whereupon quoth her mistress, "O Tohfah, why hast thou tarried in the Hammam?" She replied, "O my lady, I have seen a marvel, never saw I its like amongst men or women; and this it was that distracted me and dazed my wit and amazed me, so that I forgot even to wash my head." Asked Zubaydah, "And what was that?" and Tohfah answered, "O my lady, I saw a damsel in the bath, having with her two little boys like moons, eye never espied her like, nor before her nor after her, neither is there the fellow of her form in the whole world nor her peer amongst Ajams or Turks or Arabs. By the munificence, O my lady, an thou toldest the Commander of the Faithful of her, he would slay her husband and take her from him, for her like is not to be found among women. I asked of her mate and they told me that he is a merchant, Hasan of Bassorah hight. Moreover, I followed her from the bath to her own house and found it to be that of the Wazir, with the two gates, one opening on the river and the other on the land.[2] Indeed, O my lady, I fear lest the Prince of True Believers hear of her and break the law and slay her husband and take love-liesse with her."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-fifth Night,

She continued, It hath reached me, O auspicious King, that when Tohfah, after seeing the King's daughter, described her beauty to the Lady Zubaydah, ending with, "Indeed, O my mistress, I fear lest the Prince of True Believers hear of her and break the law and slay her mate and take her to wife"; Zubaydad cried, "Woe to thee, O Tohfah, say me, doth this damsel display such passing beauty and loveliness that the Commander of the Faithful should

1 Arab. "Al-bisát wa' l-masnad," lit. the carpet and the cushion.
2 For "Báb al-bahr" and "Báb al-Barr," see vol. iii. night ccviii.

on her account barter his soul's good for his worldly lust and break the Holy Law! By Allah, needs must I look on her, and if she be not as thou sayest, I will bid strike off thy head! O strumpet, there are in the Caliph's serraglio three hundred and three score slave-girls, after the number of the days of the year, yet is there none amongst them so excellent as thou describest!" Tohfah replied, "No, by Allah, O my lady! nor is there her like in all Baghdad; no, nor amongst the Arabs or the Daylamites, nor hath Allah (to Whom belong Might and Majesty!) created the like of her!" Thereupon Zubaydah called for Masrur, the eunuch, who came and kissed ground before her, and she said to him, "O Masrur, go to the Wazir's house, that with the two gates, one giving on the water and the other on the land, and bring me the damsel who dwelleth there, also her two children and the old woman who is with her, and haste thou and tarry not." Said Masrur, "I hear and I obey," and repairing to Hasan's house, knocked at the door. Quoth the old woman, "Who is at the door?" and quoth he, "Masrur, the eunuch of the Commander of the Faithful." So she opened the door and he entered and saluted her with the salam; whereupon she returned his salute and asked his need; and he replied, "The Lady Zubaydah, daughter of Al-Kasim[1] and queen-spouse of the Commander of the Faithful Harun al-Rashid sixth[2] of the sons of Al-Abbas, paternal uncle of the Prophet (whom Allah bless and keep!) summoneth thee to her, thee and thy son's wife and her children; for the women have told her anent her and her beauty." Rejoined the old woman, "O my lord Masrur, we are foreigner folk, and the girl's husband (my son) who is abroad and far from home hath strictly charged me not to go forth nor let her go forth in his absence, neither show her to any of the creatures of Allah Almighty; and I fear me, if aught befall her and he come back, he will slay himself; wherefore of thy favour I beseech thee, O Masrur, require us not of that whereof we are unable." Masrur retorted, "O my lady, if I knew aught to be feared for you in this, I would not require you to go; the Lady Zubaydah desireth but to see her and then she may return. So disobey not or thou wilt repent; and like as I take you, I will bring you both back in safety, Inshallah!" Hasan's mother could not gainsay him, so she went in, and making the

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1 She was the daughter of Ja'afar bin Mansúr; but, as will be seen, The Nights again and again call her father Al-Kásim.

2 This is an error for the fifth which occurs in the popular saying, "Is he the fifth of the sons of Al-Abbás?" *i.e.* Harun al-Rashid. Lane (note, in loco) thus accounts for the frequent mention of the Caliph, the greatest of the Abbasides in The Nights. But this is a causa non causa.

damsel ready, brought her and her children forth, and they all followed Masrur to the palace of the Caliphate where he carried them in and seated them on the floor before the Lady Zubaydah. They kissed ground before her and called down blessings upon her; and Zubaydah said to the young lady (who was veiled), "Wilt thou not uncover thy face that I may look on it?" So she kissed ground between her hands, and discovered a face which put to shame the full moon in the height of heaven. Zubaydah fixed her eyes on her and let their glances wander over her, whilst the palace was illumined by the light of her countenance; whereupon the Queen and the whole company were amazed at her beauty and all who looked on her became Jinn-mad and unable to bespeak one another. As for Zubaydah, she rose and making the damsel stand up, strained her to her bosom and seated her by herself on the couch. Moreover, she bade decorate the palace in her honour, and calling for a suit of the richest raiment and a necklace of the rarest ornaments, put them upon her. Then said she to her, "O liege lady of fair ones, verily thou astoundest me and fillest mine eyes.[1] What arts knowest thou?" She replied, "O my lady, I have a dress of feathers, and could I but put it on before thee thou wouldst see one of the fairest of fashions and marvel thereat, and all who saw it would talk of its goodliness, generation after generation." Zubaydah asked, "And where is this dress of thine?" and the damsel answered, "'Tis with my husband's mother. Do thou seek it for me of her." So Zubaydah said to the old woman, "O my lady the pilgrimess, O my mother, go forth and fetch us her feather-dress that we may solace ourselves by looking on what she will do, and after take it back again." Replied the old woman, "O my lady, this damsel is a liar. Hast thou ever seen any of womankind with a dress of feathers? Indeed, this belongeth only to birds." But the damsel said to the Lady Zubaydah, "As thou livest, O my lady, she hath a feather-dress of mine and it is in a chest, which is buried in such a store-closet in the house." So Zubaydah took off her neck a rivière of jewels worth all the treasures of Chosroë and Cæsar, and gave it to the old woman, saying, "O my mother, I conjure thee by my life, take this necklace and go and fetch us this dress that we may divert ourselves with the sight thereof, and after take it again!" But she sware to her that she had never seen any such dress, and wist not what the damsel meant by her speech. Then the Lady

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1 *i.e.* I find thy beauty all-sufficient. So the proverb "The son of the quarter (young neighbour) filleth not the eye," which prefers a stranger.

Zubaydah cried out at her, and taking the key from her, called Masrur, and said to him as soon as he came, "Take this key and go to the house; then open it and enter a store-closet there whose door is such-and-such and a-middlemost of it thou wilt find a chest buried. Take it out and break it open and bring me the feather-dress which is therein and set it before me."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that the Lady Zubaydah, having taken the key from Hasan's mother, handed it to Masrur, saying, "Take this key and open such a closet; then bring forth of it the chest; break it open; bring me the feather-dress which is therein and set it before me." "Hearkening and obedience," replied he, and taking the key, went forth, whereupon the old woman arose and followed him, weeping-eyed and repenting her of having given ear to the damsel and gone with her to the bath, for her desire to go thither was but a device. So she went with him to the house and opened the door of the closet, and he entered and brought out the chest. Then he took therefrom the feather dress, and wrapping it in a napkin, carried it to the Lady Zubaydah, who took it and turned it about, marvelling at the beauty of its make; after which she gave it to the damsel, saying, "Is this thy dress of feathers?" She replied, "Yes, O my lady," and at once putting forth her hand, took it joyfully. Then she examined it and rejoiced to find it whole as it was, not a feather gone. So she arose and came down from beside the Lady Zubaydah and taking her sons in her bosom, wrapped herself in the feather dress and became a bird, by the ordinance of Allah (to Whom belong Might and Majesty!) whereat Zubaydah marvelled as did all who were present. Then she walked with a swaying and graceful gait and danced and sported and flapped her wings, whilst all eyes were fixed on her and all marvelled at what she did. Then said she with fluent tongue, "Is this goodly, O my ladies?" and they replied, "Yes, O Princess of the Fair! All thou dost is goodly." Said she, "And this, O my mistresses, that I am about to do is better yet." Then she spread her wings and flying up with her children to the dome of the palace, perched on the saloon-roof whilst they all looked at her, wide-eyed and said, "By Allah, this is indeed a rare and peregrine fashion! Never saw we its like." Then, as she was about to take flight for

her own land, she bethought her of Hasan and said, "Hark ye, my mistresses!" and she improvised these couplets[1]:—

O who hast quitted these abodes and faredst lief and light * To other objects of thy love with fain and fastest flight!
Deem'st thou that 'bided I with you in solace and in joy * Or that my days amid you all were clear of bane and blight?
When I was captive ta'en of Love and snarèd in his snare, * He made of Love my prison and he fared fro' me forthright:
So when my fear was hidden, he made sure that ne'er should I * Pray to the One, th' Omnipotent to render me my right:
He charged his mother keep the secret with all the care she could, * In closet shut and treated me with enemy's despight:
But I o'erheard their words and held them fast in memory * And hoped for fortune fair and weal and blessings infinite:
My faring to the Hammam-bath then proved to me the means * Of making minds of folk to be confounded at my sight:
Wondered the Bride of Al-Rashíd to see my brilliancy * When she beheld me right and left with all of beauty dight:
Then quoth I, "O our Caliph's wife, I once was wont to own * A dress of feathers rich and rare that did the eyes delight:
An it were now on me thou shouldst indeed see wondrous things * That would efface all sorrows and disperse all sores of sprite";
Then deigned our Caliph's Bride to cry, "Where is that dress of thine?" * And I replied, "In house of him kept darkling as the night."
So down upon it pounced Masrúr and brought it unto her, * And when 'twas there each feather cast a ray of beaming light:
Therewith I took it from his hand and opened it straightway * And saw its plumèd bosom and its buttons pleased my sight:
And so I clad myself therein and took with me my babes; * And spread my wings and flew away with all my main and might;
Saying, "O husband's mother mine tell him when cometh he * An ever wouldest meet her thou from house and home must flee."

When she had made an end of her verses the Lady Zubaydah said to her, "Wilt thou not come down to us, that we may take our fill of thy beauty, O fairest of the fair? Glory be to Him who hath given thee eloquence and brilliance!" But she said, "Far be from me that the Past return should see!" Then said she to the mother of the hapless, wretched Hasan, "By Allah, O my lady, O mother of my husband, it irketh me to part from thee; but, whenas thy son cometh to thee and upon him the nights of severance longsome shall be and he craveth reunion and meeting to see and whenas breezes of love and longing shake

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1 They are mere doggrel, like most of the pièces de circonstance.

him dolefully, let him come in the islands of Wák[1] to me." Then she took flight with her children and sought her own country, whilst the old woman wept and beat her face and moaned and groaned till she swooned away. When she came to herself she said to the Lady Zubaydah, "O my lady, what is this thou hast done?" And Zubaydah said to her, "O my lady the pilgrimess, I knew not that this would happen, and hadst thou told me of the case and acquainted me with her condition, I had not gainsaid thee. Nor did I know until now that she was of the Flying Jinn; else had I not suffered her to don the dress nor permitted her to take her children; but now, O my lady, words profit nothing; so do thou acquit me of offence against thee." And the old woman could do no otherwise than shortly answer, "Thou art acquitted!" Then she went forth the palace of the Caliphate and returned to her own house, where she buffeted her face till she swooned away. When she came to herself, she pined for her daughter-in-law and

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1 Afterwards called Wák Wák, and in the Bresl. Edit. Wák al-Wák. See Lane's notes upon these Islands. Arab Geographers evidently speak of two Wak Waks. Ibn al-Fakih and Al-Mas'údi (Fr. Transl., vol. iii. 6-7) locate one of them in East Africa beyond Zanzibar and Sofala. "Le territoire des Zendjes (Zanzibar-Negroids) commence au canal (Al-Khalij) dérivé du haut Nil (the Juln River?) et se prolonge jusqu'au pays de Sofalah et des Wak-Wak." It is simply the peninsula of Guardafui (Jard Hafun) occupied by the Gallas, pagans and Christians, before these were ousted by the Moslem Somal; and the former perpetually ejaculated "Wak" (God) as Moslems cry upon Allah. This identification explains a host of other myths, such as the Amazons, who, as Marco Polo tells us, held the "Female Island," Socrota (Yule, ii. 396). The fruit, which resembled a woman's head (whence the puellæ Wakwakienses hanging by the hair from trees), and which when ripe called out "Wak Wak" and "Allah al-Khallák" (the Creator), refers to the Calabash-tree *(Adansonia digitata)*, that grotesque growth, a vegetable elephant, whose gourds, something larger than a man's head, hang by a slender filament. Similarly the "cocoa" got its name in Port. = Goblin from the fancied face at one end. The other Wak Wak has been identified in turns with the Seychelles, Madagascar, Malacca, Sunda or Java (this by Langlès), China, and Japan. The learned Prof. de Goeje (Arabishe Berichten over Japan, Amsterdam, Muller, 1880) informs us that in Canton the name of Japan is Wo-Kwok, possibly a corruption of Koku-tan, the ebony tree *(Diospyros ebenum)* which Ibn Khordábah and others find together with gold in an island 4,500 parasangs from Suez and East of China. And we must remember that Basrah was the chief starting-place for the Celestial Empire during the rule of the Tang dynasty (seventh and ninth centuries). Colonel J. W. Watson of Bombay suggests New Guinea or the adjacent islands, where the Bird of Paradise is said to cry "Wak Wak!" Mr. W. F. Kirby in the Preface (p. ix.) to his neat little book "The New Arabian Nights," says: "The Islands of Wak-Wak, seven years' journey from Bagdad, in the story of Hasan, have receded to a distance of an hundred and fifty years' journey in that of Majin (of Khorasan). There is no doubt (?) that the Cora Islands, near New Guinea, are intended; for the wonderful fruits which grow there are birds of Paradise, which settle in flocks on the trees at sunset and sunrise uttering this very cry." Thus, like Ophir, Wak Wak has wandered all over the world, and has been found even in Peru by the Turkish work Tárikh al-Hind al-Gharbi = History of the West Indies (Orient. Coll. ii. 189).

her grandchildren and for the sight of her son and versified with these couplets:—

Your faring on the parting-day drew many a tear fro' me, * Who must your flying from the home long mourn in misery:
And cried I for the parting pang in anguish likest fire * And tear-floods chafed mine eyelids sore that ne'er of tears were free;
"Yes, this is Severance, Ah, shall we e'er joy return of you? * For your departure hath deprived my power of privacy!"
Ah, would they had returned to me in covenant of faith * An they return perhaps restore of past these eyne may see.

Then arising she dug in the house three graves and betook herself to them with weeping all whiles of the day and watches of the night; and when her son's absence was longsome upon her and grief and yearning and unquiet waxed upon her, she recited these couplets:—

Deep in mine eye-balls ever dwells the phantom-form of thee * My heart when throbbing or at rest holds fast thy memory:
And love of thee doth never cease to course within my breast, * As course the juices in the fruits which deck the branchy tree:
And every day I see thee not my bosom straitened is * And even censurers excuse the woes in me they see:
O thou whose love hath gotten hold the foremost in the heart * Of me whose fondness is excelled by mine insanity:
Fear the Compassionate in my case and some compassion show! * Love of thee makes me taste of death in bitterest pungency.

——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-seventh Night,

She continued, It hath reached me, O auspicious King, that Hasan's mother bewept through the watches of the night and the whiles of the day her separation from her son and his wife and children. On this wise it fared with her; but as regards Hasan, when he came to the Princesses, they conjured him to tarry with them three months, after which long sojourn they gave him five loads of gold and the like of silver and one load of victual and accompanied him on his homeward way till he conjured them to return, whereupon they farewelled him with an embrace; but the youngest came up to him to bid him adieu, and clasping his neck wept till she fainted. Then she recited these two couplets:—

When shall the severance fire be quenched by union, love, with you? *
When shall I win my wish of you and days that were renew?

The parting day affrighted me and wrought me dire dismay * And doubleth woe, O master mine, by the sad word "Adieu."

Anon came forward the second Princess and embraced him and recited these two couplets:—

Farewelling thee indeed is like to bidding life farewell * And like the loss of Zephyr[1] 'tis to lose thee fro' our sight:
Thine absence is a flaming fire which burneth up my heart * And in thy presence I enjoy the Gardens of Delight.[2]

Presently came forward the third and embraced him and recited these two couplets:—

We left not taking leave of thee (when bound to other goal) * From aught of ill intention or from weariness and dole:
Thou art my soul, my very soul, the only soul of me: * And how shall I farewell myself and say, "Adieu my Soul[3]?"

After her came forward the fourth and embraced him and recited these two couplets:—

Naught garred me weep save where and when of severance spake he * Persisting in his cruel will with sore persistency:
Look at this pearl-like ornament I've hung upon mine ear: * 'Tis of the tears of me compact, this choicest jewelry!

In her turn came forward the fifth and embraced him and recited these two couplets:—

Ah, fare thee not; for I've no force thy faring to endure, * Nor e'en to say the word farewell before my friend is sped:
Nor any patience to support the days of severance, * Nor any tears on ruined house and wasted home to shed.

Next came the sixth and embraced him and recited these two couplets:—

I cried, as the camels went off with them, * And Love pained my vitals with sorest pain:
Had I a King who would lend me rule * I'd seize every ship that dares sail the Main.

Lastly came forward the seventh and embraced him and recited these couplets:—

1 I accept the emendation of Lane's Shaykh, "Nasím" (Zephyr) for "Nadím" (cup-companion).

2 "Jannat al-Ná'im" = Garden of Delights is No. V. Heaven, made of white diamond.

3 This appears to me very prettily put.

When thou seest parting, be patient still, * Nor let foreign parts deal thy soul affright:
But abide, expecting a swift return, * For all hearts hold parting in sore despight.

And eke these two couplets:—

Indeed I'm heart-broken to see thee start, * Nor can I farewell thee ere thou depart;
Allah wotteth I left not to say adieu * Save for fear that saying would melt your heart.

Hasan also wept for parting from them, till he swooned and repeated these couplets:—

Indeed, ran my tears on the severance-day * Like pearls I threaded in necklace-way:
The cameleer drove his camels with song * But I lost heart, patience, and strength and stay:
I bade them farewell and retired in grief * From tryst-place and camp where my dearlings lay:
I turned me unknowing the way nor joyed * My soul, but in hopes to return some day.
Oh listen, my friend, to the words of love * God forbid thy heart forget all I say!
O my soul, when thou partest wi' them, part too * With all joys of life nor for living pray!

Then he farewelled them and fared on diligently night and day, till he came to Baghdad, the House of Peace and Sanctuary of the Abbaside Caliphs, unknowing what had passed during his wayfare. At once entering his house he went in to his mother to salute her, but found her worn of body and wasted of bones, for excess of mourning and watching, weeping and wailing, till she was grown thin as a tooth-pick and could not answer him a word. So he dismissed the dromedaries, then asked her of his wife and children, and she wept till she fainted, and he seeing her in this state searched the house for them, but found no trace of them. Then he went to the store-closet and finding it open and the chest broken and the feather-dress missing, knew forthright that his wife had possessed herself thereof and flown away with her children. Then he returned to his mother and, finding her recovered from her fit, questioned her of his spouse and babes, whereupon she wept and said, "O my son, may Allah amply requite thee their loss! These are their three tombs.[1]" When

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1 This is the "House of Sadness" of our old chivalrous Romances. See chapt. vi. of "Palmerin of England," by Francisco de Moraes (ob. 1572), translated by old Anthony Munday (dateless, 1590?) and "corrected" (read spoiled) by Robert Southey. London, Longmans, 1807.

Hasan heard these words of his mother, he shrieked a loud shriek and fell down in a fainting-fit in which he lay from the first of the day till noon-tide; whereupon anguish was added to his mother's anguish and she despaired of his life. However, after a while he came to himself and wept and buffeted his face and rent his raiment and went about the house clean distraught, reciting these two couplets[1]:—

Folk have made moan of passion before me, of past years, * And live and dead for absence have suffered pains and fears;
But that within my bosom I harbour, with mine eyes * I've never seen the like of, nor heard with mine ears.

Then finishing his verses he bared his brand and coming up to his mother, said to her, "Except thou tell me the truth of the case, I will strike off thy head and kill myself." She replied, "O my son, do not such deed: put up thy sword and sit down, till I tell thee what hath passed." So he sheathed his scymitar and sat by her side, whilst she recounted to him all that had happened in his absence from first to last, adding, "O my son, but that I saw her weep in her longing for the bath, and feared that she would go and complain to thee on thy return, and thou wouldst be wroth with me, I had never carried her thither; and were it not that the Lady Zubaydah was wroth with me and took the key from me by force, I had never brought out the feather-dress, though I died for it. But thou knowest, O my son, that no hand may measure length with that of the Caliphate. When they brought her the dress she took it and turned it over, fancying that somewhat might be lost thereof, but she found it uninjured; wherefore she rejoiced and making her children fast to her waist, donned the feather-vest, after the Lady Zubaydah had pulled off to her all that was upon herself and clad her therein, in honour of her and because of her beauty. No sooner had she donned the dress than she shook, and becoming a bird, promenaded about the palace, whilst all who were present gazed at her and marvelled at her beauty and loveliness. Then she flew up to the palace roof and perching thereon, looked at me and said:—Whenas thy son cometh to thee and the nights of separation upon him longsome shall be and he craveth reunion and meeting to see and whenas the breezes of love and longing shake him dolefully, let him leave his native land and journey to the Islands of Wak and seek me. This, then, is her story and what befell in thine absence."——

1 The lines have occurred in vol. ii. night clix. I quote Mr. Payne, who, like Lane, prefers "in my bosom" to "beneath my ribs."

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-eighth Night,

She pursued, It hath reached me, O auspicious King, that as soon as Hasan's mother had made an end of her story, he gave a great cry and fell down in a fainting fit which continued till the end of day, when he revived and fell to buffeting his face and writhing on the floor like a scotched snake. His mother sat weeping by his head until midnight, when he came to himself and wept sore and recited these couplets[1]:—

Pause ye and see his sorry state since when ye fain withdrew; * Haply. when wrought your cruelty, you'll have the grace to rue:
For an ye look on him, you'll doubt of him by sickness-stress * As though, by Allah, he were one before ye never knew.
He dies for nothing save for love of you, and he would be * Numbered amid the dead did not he moan and groan for you,
And deem not pangs of severance sit all lightly on his soul; * 'Tis heavy load on lover-wight; 'twere lighter an ye slew.

Then having ended his verse he rose and went round about the house weeping and wailing, groaning and bemoaning himself five days, during which he tasted nor meat nor drink. His mother came to him and conjured him till he broke his fast, and besought him to leave weeping; but he hearkened not to her and continued to shed tears and lament, whilst she strove to comfort him and he heeded her not. Then he recited these couplets[2]:—

Beareth for love a burden sore this soul of me, * Could break a mortal's back however strong that be;
I am distraught to see my case and languor grows * Making my day and night indifferent in degree:
I own to having dreaded Death before this day: * This day I hold my death mine only remedy.

And Hasan ceased not to do thus till daybreak, when his eyes closed and he saw in a dream his wife grief-full and repentant for that which she had done. So he started up from sleep crying out and reciting these two couplets:—

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1 In this tale the Bresl. Edit. more than once adds "And let us and you send a blessing to the Lord of Lords" (or to "Mohammed," or to the "Prophet"); and in vol. v. p. 52 has a long prayer. This is an act of contrition in the tale-teller for romancing against the express warning of the founder of Al-Islam.

2 From Bresl. Edit. (vi. 29): the four in the Mac. Edit. are too irrelevant

Their image bides with me, ne'er quits me, ne'er shall fly; * But holds within my heart most honourable stead;
But for reunion-hope, I'd see me die forthright, * And but for phantom-form of thee my sleep had fled.

And as morning morrowed he redoubled his lamentations. He abode weeping-eyed and heavy-hearted, wakeful by night and eating little for a whole month, at the end of which he bethought him to repair to his sisters and take counsel with them in the matter of his wife, so haply they might help him to regain her. Accordingly, he summoned the dromedaries and loading fifty of them with rarities of Al-Irak, committed the house to his mother's care and deposited all his goods in safe keeping, except some few he left at home. Then he mounted one of the beasts and set out on his journey single-handed, intent upon obtaining aidance from the Princesses, and he stayed not till he reached the Palace of the Mountain of Clouds, when he went in to the damsels and gave them the presents, in which they rejoiced. Then they wished him joy of his safety and said to him, "O our brother, what can ail thee to come again so soon, seeing thou wast with us but two months since?" Whereupon he wept and improvised these couplets:—

My soul for loss of lover sped I sight; * Nor life enjoying neither life's delight:
My case is one whose cure is all unknown; * Can any cure the sick but doctor wight?
O who hast reft my sleep-joys, leaving me * To ask the breeze that blew from that fair site,—
Blew from my lover's land (the land that owns * Those charms so sore a grief in soul excite),
"O breeze, that visitest her land, perhaps * Breathing her scent, thou mayst revive my sprite!"

And when he ended his verse he gave a great cry and fell down in a fainting-fit. The Princesses sat round him, weeping over him, till he recovered and repeated these two couplets:—

Haply and happily may Fortune bend her rein * Bringing my love, for Time's a freke of jealous strain[1];
Fortune may prosper me, supply mine every want, * And bring a blessing where before were ban and bane.

Then he wept till he fainted again, and presently coming to himself recited the two following couplets:—

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1 Arab. "Ghayúr"=jealous, an admirable epithet which Lane dilutes to "changeable"—making a truism of a metaphor.

My wish, mine illness, mine unease! By Allah, own * Art thou content? then I in love contented wone!
Dost thou forsake me thus sans crime or sin? * Meet me in ruth, I pray, and be our parting gone.

Then he wept till he swooned away once more and when he revived he repeated these couplets:—

Sleep fled me, by my side wake ever shows * And hoard of tear-drops from these eyne aye flows;
For love they weep with beads cornelian-like * And growth of distance greater dolence grows:
Lit up my longing, O my love, in me * Flames burning 'neath my ribs with fiery throes!
Remembering thee a tear I never shed * But in it thunder roars and leven glows.

Then he wept till he fainted away a fourth time, and presently recovering, recited these couplets:—

Ah! for lowe of love and longing suffer ye as suffer we? Say, as pine we and as yearn we for you are pining ye?
Allah do the death of Love, what a bitter draught is his! * Would I wot of Love what plans and what projects nurseth he!
Your faces radiant-fair though far from me they shine, * Are mirrored in our eyes whatsoe'er the distance be;
My heart must ever dwell on the memories of your tribe; * And the turtle-dove reneweth all as oft as moaneth she:
Ho thou dove, who passest night-tide in calling on thy fere, * Thou doublest my repine, bringing grief for company;
And leavest thou mine eyelids with weeping unfulfilled * For the dearlings who departed, whom we never more may see:
I melt for the thought of you at every time and hour, * And I long for you when Night showeth cheek of blackest blee.

Now when his sister heard these words and saw his condition and how he lay fainting on the floor, she screamed and beat her face, and the other Princesses hearing her scream came out, and learning his misfortune and the transport of love and longing and the passion and distraction that possessed him, they questioned him of his case. He wept and told them what had befallen in his absence, and how his wife had taken flight with her children, wherefore they grieved for him and asked him what she said at leave-taking. Answered he, "O my sisters, she said to my mother, Tell thy son, whenas he cometh to thee and the nights of severance upon him longsome shall be and he craveth reunion and meeting to see, and whenas the winds of love and longing shake him dolefully, let him fare in the Islands of Wak to me." When

they heard his words they signed one to other with their eyes and shook their heads, and each looked at her sister, whilst Hasan looked at them all. Then they bowed their heads groundwards and bethought themselves awhile; after which they raised their heads and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" presently adding, "Put forth thy hand to Heaven and when thou reach thither, then shalt thou win to thy wife."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-ninth Night,

She resumed, It hath reached me, O auspicious King, that when the Princesses said to Hasan, "Put forth thy hand to Heaven and when thou reach thither, then shalt thou win to wife and children," thereat the tears ran down his cheeks like rain and wet his clothes, and he recited these couplets:—

Pink cheeks and eyes enpupil'd black have dealt me sore despight; * And whenas wake overpowered sleep my patience fled in fright:
The fair and sleek-limbed maidens hard of heart withal laid waste * My very bones till not a breath is left for man to sight:
Houris, who fare with gait of grace as roes o'er sandy-mound: * Did Allah's saints behold their charms they'd doat thereon forthright;
Faring as fares the garden breeze that bloweth in the dawn. * For love of them a sore unrest and troubles rack my sprite:
I hung my hopes upon a maid, a loveling fair of them, * For whom my heart still burns with lowe in Lazá-hell they light;—
A dearling soft of sides and haught and graceful in her gait, * Her grace is white as morning, but her hair is black as night:
She stirreth me! But ah, how many heroes have her cheeks * Upstirred for love, and eke her eyes that mingle black and white.

Then he wept, whilst the Princesses wept for his weeping, and they were moved to compassion and jealousy for him. So they fell to comforting him and exhorting him to patience and offering up prayers for his reunion with his wife; whilst his sister said to him, "O my brother, be of good cheer and keep thine eyes cool and clear and be patient; so shalt thou win thy will; for whoso hath patience and waiteth, that he seeketh attaineth. Patience holdeth the keys of relief and indeed the poet saith:—

Let destiny with slackened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;
For 'twixt the closing of an eye and th' opening thereof, God hath it in His power to change a case from foul to fair.[1]

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1 These lines have occurred before. I quote Mr. Payne.

So hearten thy heart and brace up thy resolve, for the son of ten years dieth not in the ninth.[1] Weeping and grief and mourning gender sickness and disease; wherefore do thou abide with us till thou be rested, and I will devise some device for thy winning to thy wife and children, Inshallah—so it please Allah the Most High!" And he wept sore and recited these verses:—

An I be healed of disease in frame, * I'm unhealed of illness in heart and sprite:
There is no healing disease of love, * Save lover and loved one to re-unite.

Then he sat down beside her and she proceeded to talk with him and comfort him and question him of the cause and the manner of his wife's departure. So he told her and she said, "By Allah, O my brother, I was minded to bid thee burn the feather-dress, but Satan made me forget it." She ceased not to converse with him and caress him and company with him other ten days, whilst sleep visited him not and he delighted not in food; and when the case was longsome upon him and unrest waxed in him, he versified with these couplets:—

A beloved familiar o'er-reigns my heart * And Allah's ruling reigns evermore:
She hath all the Arabs' united charms * This gazelle who feeds on my bosom's core.
Though my skill and patience for love of her fail, * I weep whilst I wot that 'tis vain to deplore.
The dearling hath twice seven years, as though * She were moon of five nights and of five plus four.[2]

When the youngest Princess saw him thus distracted for love and longing, for passion and the fever-heat of desire, she went in to her sisterhood weeping-eyed and woeful-hearted, and shedding copious tears threw herself upon them, kissed their feet and besought them to devise some device for bringing Hasan to the Islands of Wak and effecting his reunion with his wife and wees. She ceased not to conjure them to further her brother in the accomplishment of his desire, and to weep before them, till she made them weep and they said to her, "Hearten thy heart: we will do our best endeavour to bring about his reunion with his family, Inshallah!" And he abode with them a whole year, during which his eyes never could retain their

1 *i.e.* one fated to live ten years.
2 This poetical way of saying "fourteen" suggests Camoens (The Lusiads) Canto v. 2.

tears. Now the sisterhood had an uncle, brother-german to their sire and his name was Abd al-Kaddús, or Slave of the Most Holy; and he loved the eldest with exceeding love and was wont to visit her once a year and do all she desired. They had told him of Hasan's adventure with the Magian and how he had been able to slay him; whereat he rejoiced and gave the eldest Princess a pouch[1] which contained certain perfumes, saying, "O daughter of my brother, an thou be in concern for aught, or if aught irk thee, or thou stand in any need, cast of these perfumes upon fire naming my name and I will be with thee forthright and will do thy desire." This speech was spoken on the first of Moharram[2]; and the eldest Princess said to one of the sisterhood, "Lo, the year is wholly past and my uncle is not come. Rise, bring me the fire-sticks and the box of perfumes." So the damsel arose rejoicing, and fetching what she sought, laid it before her sister, who opened the box and taking thence a little of the perfume, cast it into the fire, naming her uncle's name; nor was it burnt out ere appeared a dust-cloud at the farther end of the Wady; and presently lifting, it discovered a Shaykh riding on an elephant, which moved at a swift and easy pace, and trumpeted under the rider. As soon as he came within sight of the Princesses, he began making signs to them with his hands and feet; nor was it long ere he reached the castle, and alighting from the elephant, came in to them, whereupon they embraced him and kissed his hands and saluted him with the salam. Then he sat down, whilst the girls talked with him and questioned him of his absence. Quoth he, "I was sitting but now with my wife, your aunt, when I smelt the perfumes and hastened to you on this elephant. What wouldst thou, O daughter of my brother?" Quoth she, "O uncle, indeed we longed for thee, as the year is past and 'tis not thy wont to be absent from us more than a twelvemonth." Answered he, "I was busy, but I purposed to come to you to-morrow." Wherefore they thanked him and blessed him and sat talking with him.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundredth Night,

She said, It hath reached me, O auspicious King, that when the girls sat down to chat with their uncle, the eldest said to him, "O

1 Arab. "Surrah," lit. = a purse: a few lines lower down it is called "'Ulbah" = a box, which, of course, may have contained the bag.

2 The month which begins the Moslem year.

my uncle, we told thee the tale of Hasan of Bassorah, whom Bahram the Magian brought and how he slew the wizard and how, after enduring all manner of hardships and horrors, he made prize of the Supreme King's daughter and took her to wife and journeyed with her to his native land?" Replied he, "Yes, and what befell him after that?" Quoth the Princess, "She played him false after he was blest with two sons by her; for she took them in his absence and fled with them to her own country, saying to his mother:—Whenas thy son returneth to thee and asketh for me and upon him the nights of severance longsome shall be and he craveth reunion and meeting to see and whenas the breezes of love and longing shake him dolefully, let him come in the Islands of Wak to me." When Abd al-Kaddus heard this, he shook his head and bit his forefinger; then, bowing his brow groundwards he began to make marks on the earth with his finger-tips[1]; after which he again shook his head and looked right and left and shook his head a third time, whilst Hasan watched him from a place where he was hidden from him. Then said the Princesses to their uncle, "Return us some answer, for our hearts are rent in sunder." But he shook his head at them, saying, "O my daughters, verily hath this man wearied himself in vain and cast himself into grievous predicament and sore peril; for he may not gain access to the Islands of Wak." With this the Princesses called Hasan, who came forth, and advancing to Shaykh Abd al-Kaddus, kissed his hand and saluted him. The old man rejoiced in him and seated him by his side; whereupon quoth the damsels, "O uncle, acquaint our brother Hasan with that thou hast told us." So he said to Hasan, "O my son, put away from thee this *peine forte et dure*; for thou canst never gain access to the Islands of Wak, though the Flying Jinn and the Wandering Stars were with thee, for that betwixt thee and these islands are seven Wadys and seven seas and seven mighty mountains. How then canst thou come at this stead and who shall bring thee thither? Wherefore, Allah upon thee, O my son, do thou reckon thy spouse and sons as dead, and turn back forthright and weary not thy sprite! Indeed, I give thee good counsel, an thou wilt but accept it." Hearing these words from the Shaykh, Hasan wept till he fainted, and the Princesses sat round him weeping for his weeping, whilst

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1 As an Arab often does when deep in thought. Lane appositely quotes John viii. 6: "Jesus stooped down, and with his finger wrote on the ground." Mr. Payne translates, "He fell a-drumming on the earth with his fingers," but this does not complete the sense.

the youngest sister rent her raiment and buffeted her face till she swooned away. When Shaykh Abd al-Kaddus saw them in this transport of grief and trouble and mourning, he was moved to ruth for them and cried, "Be ye silent!" Then said he to Hasan, "O my son, hearten thy heart and rejoice in the winning of thy wish, an it be the will of Allah the Most High," presently adding, "Rise, O my son, take courage and follow me." So Hasan arose forthright, and after he had taken leave of the Princesses, followed him, rejoicing in the fulfilment of his wish. Then the Shaykh called the elephant, and mounting, took Hasan up behind him and fared on three days with their nights, like the blinding leven, till he came to a vast blue mountain, whose stones were all of azure hue and amiddlemost of which was a cavern with a door of Chinese iron. Here he took Hasan's hand and let him down, and alighting, dismissed the elephant. Then he went up to the door and knocked, whereupon it opened, and there came out to him a black slave, hairless as he were an Ifrit, with brand in right hand and targe of steel in left. When he saw Abd al-Kaddus, he threw sword and buckler from his grip, and coming up to the Shaykh, kissed his hand. Thereupon the old man took Hasan by the hand and entered with him, whilst the slave shut the door behind them; when Hasan found himself in a vast cavern and a spacious, through which ran an arched corridor and they ceased not faring on therein a mile or so, till it abutted upon a great open space, and thence they made for an angle of the mountain wherein were two huge doors cast of solid brass. The old man opened one of them and said to Hasan, "Sit at the door whilst I go within, and come back to thee in haste, and beware lest thou open it and enter." Then he fared inside, and, shutting the door after him, was absent during a full sidereal hour, after which he returned, leading a black stallion thin of flank and short of nose, which was ready bridled and saddled with velvet housings; and when it ran it flew, and when it flew the very dust in vain would pursue, and brought it to Hasan, saying, "Mount!" So he mounted, and Abd al-Kaddus opened the second door, beyond which appeared a vast desert. Then the twain passed through the door into that desert, and the old man said to him, "O my son, take this scroll and wend thou whither this steed will carry thee. When thou seest him stop at the door of a cavern like this, alight and throw the reins over the saddle-bow and let him go. He will enter the cavern, which do thou not enter with him, but tarry at the door five days without being weary of waiting. On the sixth day there will come forth to thee a black Shaykh clad all in sable, with a

long white beard flowing down to his navel. As soon as thou seest him, kiss his hands and seize his skirt and lay it on thy head and weep before him till he take pity on thee, and he will ask thee what thou wouldst have. When he saith to thee,—What is thy want? give him this scroll which he will take without speaking, and go in and leave thee. Wait at the door other five days without wearying, and on the sixth day expect him; and if he come out to thee himself, know that thy wish will be won, but if one of his pages come forth to thee, know that he who cometh forth to thee, purposeth to kill thee; and—the Peace[1]! For know, O my son, that whoso self imperilleth doeth himself to death";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and First Night,

She continued, It hath reached me, O auspicious King, that after handing the scroll to Hasan, Shaykh Abd al-Kaddus told him what would befall him, and said, "'Whoso self imperilleth doeth himself to death'; but also 'who ventureth naught advantageth naught.' However, an thou fear for thy life, cast it not into danger of destruction; but an thou fear not, up and do thy will, for I have expounded to thee the whole case. Yet shouldest thou be minded to return to thy friends, the elephant is still here and he will carry thee to my nieces, who will restore thee to thy country and return thee to thy home, and Allah will vouchsafe thee a better than this girl, of whom thou art enamoured." Hasan answered the Shaykh, saying, "And how shall life be sweet to me, except I win my wish? By Allah, I will never turn back till I regain my beloved or my death overtake me!" and he wept and recited these couplets:—

For loss of lover mine and stress of love I dree, * I stood bewailing self in deep despondency.
Longing for him, the Spring-camp's dust I kissed and kissed, * But this bred more of grief and galling reverie.
God guard the gone, who in our hearts must e'er abide * With nearing woes and joys which still the farther flee.
They say me, "Patience!" But they bore it all away: * On parting-day, and left me naught save tormentry.

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1 *i.e.* "And the Peace of Allah be upon thee! that will end thy story." The Arab formula, "Wa al-Salám" (pron. Wassalám) is used in a variety of senses.

And naught affrighted me except the word he said, * "Forget me not when gone nor drive from memory."
To whom shall turn I ? hope in whom when you are lost ? * Who were my only hopes and joys and woes of me ?
But ah, the pang of home-return when parting thus ! * How joyed at seeing me return mine enemy.
Then well-away ! this 'twas I guarded me against ! * And ah, thou lowe of Love double thine ardency[1] !
An fled for aye my friends I'll not survive the flight ; * Yet an they deign return, Oh joy ! Oh ecstasy !
Never, by Allah tears and weeping I'll contain * For loss of you, but tears on tears and tears will rain.

When Abd al-Kaddus heard his verse he knew that he would not turn back from his desire nor would words have effect on him, and was certified that naught would serve him but he must imperil himself, though it lose him his life. So he said to him, "Know, O my son, that the Islands of Wak are seven islands, wherein is a mighty host, all virgin girls, and the Inner Isles are peopled by Satans and Marids and warlocks and various tribesmen of the Jinn ; and whoso entereth their land never returneth thence ; at least none hath done so to this day. So, Allah upon thee, return presently to thy people, for know that she whom thou seekest is the King's daughter of all these islands ; and how canst thou attain to her ? Hearken to me, O my son, and haply Allah will vouchsafe thee in her stead a better than she." "O my lord," answered Hasan, "though for the love of her I were cut in pieces yet should I but redouble in love and transport ! There is no help but that I enter the Wak Islands and come to the sight of my wife and children ; and Inshallah, I will not return save with her and with them." Said the Shaykh, "Then nothing will serve thee but thou must make the journey ?" Hasan replied, "Nothing ! and I only ask of thee thy prayers for help and aidance ; so haply Allah will reunite me with my wife and children right soon." Then he wept for stress of longing and recited these couplets :—

You are my wish, of creatures brightest-light * I deem you lief as hearing, fain as sight :
You hold my heart which hath become your home * And since you left me, lords, right sore's my plight :
Then think not I have yielded up your love, * Your love which set this wretch in fierce affright :

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1 Like Camoens, one of the model lovers, he calls upon Love to torment him still more—ad majorem Dei (amoris) gloriam.

You went and went my joy whenas you went; * And waned and waxèd wan the brightest light;
You left me lone to watch the stars in woe: * Railing tears likest rain-drops infinite.
Thou'rt longsome to the wight, who pining lies * On wake, moon-gazing through the night, O Night!
Wind! an thou pass the tribe where they abide * Give them my greeting, life is fain of flight.
And tell them somewhat of the pangs I bear: * The loved one kenneth not my case aright.

Then he wept with sore weeping till he fainted away; and when he came to himself, Shaykh Abd al-Kaddus said to him, "O my son, thou hast a mother; make her not taste the torment of thy loss." Hasan replied, "By Allah, O my lord, I will never return except with my wife, or my death shall overtake me." And he wept and wailed and recited these couplets:—

By Love's right! naught of farness thy slave can estrange * Nor am *I* one to fail in my fealty:
I suffer such pains did I tell my case * To folk, they'd cry, "Madness! clean witless is he!"
Then ecstasy, love-longing, transport and lowe! * Whose case is such case how shall ever he be?

With this the old man knew that he would not turn from his purpose, though it cost him his life; so he handed him the scroll and prayed for him and charged him how he should do, saying "I have in this letter given a strict charge concerning thee to Abú al-Ruwaysh,[1] son of Bilkís, daughter of Mu'ín, for he is my Shaykh and my teacher, and all, men and Jinn, humble themselves to him and stand in awe of him. And now go with the blessing of God." Hasan forthright set out giving the horse the rein, and it flew off with him swiftlier than lightning, and stayed not in its course ten days, when he saw before him a vast loom black as night, walling the world from East to West. As he neared it, the stallion neighed under him, whereupon there flocked to it horses in number as the drops of rain, none could tell their tale or against them prevail, and fell to rubbing themselves against it. Hasan was affrighted at them and fared forwards surrounded by the horses, without drawing rein till he came to the cavern which Shaykh Abd al-Kaddus had described to him. The steed stood

1 Pron. Aboor-Ruwaysh. "The father of the little Feather": he is afterwards called "Son of the daughter of the accursed Iblis"; yet, as Lane says, "he appears to be a virtuous person."

still at the door and Hasan alighted and bridged the bridle over the saddle-bow[1]; whereupon the steed entered the cavern, whilst the rider abode without, as the old man had charged him, pondering the issue of his case in perplexity and distraction and unknowing what would befall him.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Second Night,

She pursued, It hath reached me, O auspicious King, that Hasan, dismounting from the steed, stood at the cavern-mouth pondering the issue of his case and unknowing what might befall him. He abode standing on the same spot five days with their nights, sleepless, mournful, tearful-eyed; distracted, perplexed, pondering his severance from home and family, comrades and friends, with weeping eyelids and heavy heart. Then he bethought him of his mother and of what might happen to him and of his separation from his wife and children and of all that he had suffered, and he recited these couplets:—

With you is my heart-core a heart that goes; * And from hill-foot of eyelids the tear-rill flows:
And parting and sorrow and exile and dole * And farness from country and throe that o'erthrows:
Naught am I save a lover distracted by love, * Far parted from loved one and wilted by woes.
And 'tis Love that hath brought me such sorrow, say where * Is the noble of soul who such sorrow unknows?

Hardly had Hasan made an end of his verses, when out came the Shaykh Abu al-Ruwaysh, a blackamoor, and clad in black raiment, and at first sight he knew him by the description that Abd al-Kaddus had given him. He threw himself at his feet and rubbed his cheeks on them and seizing his skirt, laid it on his head and wept before him. Quoth the old man, "What wantest thou, O my son?" Whereupon he put out his hand to him with the letter, and Abu al-Ruwaysh took it and re-entered the cavern, without making him any answer. So Hasan sat down at the cave-mouth in his place other five days as he had been bidden, whilst concern grew upon him and terror redoubled on him and restlessness gat hold of him, and he fell to weeping and bemoaning himself for the anguish of estrangement and much watching. And he recited these couplets:—

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1 Arab. "Kantara al-lijám fí Karbús (bow) sarjih."

Glory to Him who guides the skies! * The lover sore in sorrow lies.
Who hath not tasted of Love's food * Knows not what mean its miseries.
Did I attempt to stem my tears * Rivers of blood would fount and rise.
How many an intimate is hard * Of heart, and pains in sorest wise!
An she with me her word would keep, * Of tears and sighs I'd fain devise,
But I'm forgone, rejected quite * Ruin on me hath cast her eyes.
At my fell pangs fell wildlings weep * And not a bird for me but cries.

Hasan ceased not to weep till dawn of the sixth day, when Shaykh Abu al-Ruwaysh came forth to him, clad in white raiment, and with his hand signed[1] to him to enter. So he went in, rejoicing and assured of the winning of his wish, and the old man took him by the hand and leading him into the cavern, fared on with him half a day's journey, till they reached an arched doorway with a door of steel. The Shaykh opened the door and they two entered a vestibule vaulted with onyx stones and arabesqued with gold, and they stayed not walking till they came to a great hall and a wide, paved and walled with marble. In its midst was a flower-garden containing all manner trees and flowers and fruits, with birds warbling on the boughs and singing the praises of Allah the Almighty Sovran; and there were four daïses, each facing other, and in each daïs a jetting fountain, at whose corners stood lions of red gold, spouting gerbes from their mouths into the basin. On each daïs stood a chair, whereon sat an elder, with exceeding store of books before him[2] and censers of gold, containing fire and perfumes, and before each elder were students, who read the books to him. Now when the twain entered the elders rose to them and did them honour; whereupon Abu al-Ruwaysh signed to them to dismiss their scholars, and they did so. Then the four arose, and seating themselves before that Shaykh, asked him of the case of Hasan, to whom he said, "Tell the company thy tale and all that hath betided thee from the beginning of thine adventure to the end." So Hasan wept with sore weeping and related to them his story with Bahram; whereupon all the Shaykhs cried out and said, "Is this indeed he whom the Magian caused to climb the Mountain of Clouds by means of the vultures, sewn up in the camel-hide?" And Hasan

1 I do not translate "beckoned" because the word would give a wrong idea. Our beckoning of the finger moved towards the beckoned makes the so-beckoned Eastern depart in all haste. To call him you must wave the hand from you.

2 The Arabs knew what large libraries were; and a learned man could not travel without camel-loads of dictionaries.

said, "Yes." So they turned to the Shaykh, Abu al-Ruwaysh, and said to him, "O our Shaykh, of a truth Bahram contrived his mounting to the mountain-top; but how came he down and what marvels saw he there?" And Abu al-Ruwaysh said, "O Hasan, tell them how thou camest down and acquaint them with what thou sawest of marvels." So he told them all that had befallen him, first and last; how he had gotten the Magian into his power and slain him, how he had delivered the youth from him and sent him back to his own country, and how he had captured the King's daughter of the Jinn and married her; yet had she played him false and taken the two boys she had borne him and flown away; brief, he related to them all the hardships and horrors he had undergone; whereat they marvelled, each and every, and said to Abu al-Ruwaysh, "O elder of elders, verily by Allah, this youth is to be pitied! But belike thou wilt aid him to recover his wife and wees."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Third Night,

She resumed, It hath reached me, O auspicious King, that when Hasan told his tale to the elders, they said to Shaykh Abu al-Ruwaysh, "This youth is to be pitied, and haply thou wilt aid him to recover his wife and wees." He replied, "O my brothers, in very sooth this is a grave matter and a perilous, and never saw I any loathe his life save this youth. You know that the Islands of Wak are hard of access and that none may come to them but at risk of life; and ye know also the strength of their people and their guards. Moreover, I have sworn an oath not to tread their soil nor transgress against them in aught; so how shall this man come at the daughter of the Great King, and who hath power to bring him to her or help him in this matter?" Replied the other, "O Shaykh of Shaykhs, verily this man is consumed with desire and he hath endangered himself to bring thee a scroll from thy brother Abd al-Kaddus; wherefore it behoveth thee to help him." And Hasan arose and kissed Abu al-Ruwaysh's feet, and raising the hem of his garment, laid it on his head, weeping and crying, "I beseech thee, by Allah, to reunite me with my wife and children, though it cost me my life and my soul!" The four elders all wept for his weeping, and said to Abu al-Ruwaysh, "Deal generously with this unhappy and show him kindness for the sake of thy brother Abd al-Kaddus and profit by this occasion to earn reward from Allah for helping him." Quoth he, "This wilful

youth weeteth not what he undertaketh; but Inshallah! we will help him after the measure of our means, nor leave aught feasible undone." When Hasan heard the Shaykh's words, he rejoiced and kissed the hands of the five elders, one after other, imploring their aidance. Thereupon Abd al-Ruwaysh took ink-case and a sheet of paper and wrote a letter, which he sealed and gave to Hasan, together with a pouch of perfumed leather,[1] containing incense and fire-sticks[2] and other needs, and said to him, "Take strictest care of this pouch, and whenas thou fallest into any strait, burn a little of the incense therein and name my name, whereupon I will be with thee forthright and save thee from thy stress." Moreover, he bade one of those present fetch him an Ifrit of the Flying Jinn; and he did so incontinently; whereupon quoth Abu al-Ruwaysh to the fire-drake, "What is thy name!" Replied the Ifrit, "Thy thrall is hight Dahnash bin Faktash." And the Shaykh said, "Draw near to me!" So Dahnash drew near to him and he put his mouth to his ear and said somewhat to him, whereat the Ifrit shook his head and answered, "I accept, O elder of elders!" Then said Abu al-Ruwaysh to Hasan, "Arise, O my son, mount the shoulders of this Ifrit, Dahnash the Flyer; but, when he heaveth thee heaven-wards and thou hearest the angels glorifying God a-welkin with 'Subhána 'lláh,' have a care lest thou do the like; else wilt thou perish and he too." Hasan replied, "I will not say a word; no, never"; and the old man continued, "O Hasan, after faring with thee all this day, to-morrow at peep of dawn he will set thee down in a land cleanly white, like unto camphor, whereupon do thou walk on ten days by thyself, till thou come to the gate of a city. Then enter and enquire for the King of the city; and when thou comest to his presence, salute him with the salam and kiss his hand; then give him this scroll and consider well whatso he shall counsel thee." Hasan replied, "Hearing and obeying," and rose up and mounted the Ifrit's shoulders, whilst the elders rose and offered up prayers for him and commended him to the care of Dahnash the Fire-drake. And when he had perched on the Flyer's back the Ifrit soared with him to the very confines of the sky, till he heard the angels glorifying God in Heaven, and flew on with him a day and a night till at dawn of the next day he set him down in a land white as camphor, and went his way, leaving him there. When

1 Arab. "Adim"; now called Bulghár, our Maroccan leather.

2 Arab. "Zinád," which Lane renders by "instruments for striking fire," and Mr. Payne, after the fashion of the translators of Al-Hariri, "flint and steel."

Hasan found himself in the land aforesaid with none by his side he fared on night and day for ten days, till he came to the gate of the city in question and entering, enquired for the King. They directed him to him and told him that his name was King Hassún,[1] Lord of the Land of Camphor, and that he had troops and soldiers enough to fill the earth in its length and breadth. So he sought audience of him and, being admitted to his presence, found him a mighty King and kissed ground between his hands. Quoth the King, "What is thy want?" Whereupon Hasan kissed the letter and gave it to him. The King read it and shook his head awhile, then said to one of his officers, "Take this youth and lodge him in the house of hospitality." So he took him and stablished him in the guest-house, where he tarried three days, eating and drinking and seeing none but the eunuch who waited on him and who entertained him with discourse and cheered him with his company, questioning him of his case and how he came to that city; whereupon he told him his whole story, and the perilous condition wherein he was. On the fourth day, that eunuch carried him before the King, who said to him, "O Hasan, thou comest to me, seeking to enter the Islands of Wak, as the Shaykh of Shaykhs adviseth me. O my son, I would send thee thither this very day, but that by the way are many perils and thirsty wolds full of terrors; yet do thou have patience and naught save fair shall befall thee, for needs must I devise to bring thee to thy desire, Inshallah! Know, O my son, that here is a mighty host,[2] equipped with arms and steeds and warlike gear, who long to enter the Wak Islands and lack power thereto. But, O my son, for the sake of the Shaykh Abu ul-Ruwaysh, son of Bilkis,[3] the daughter of Mu'in, I may not send thee back to him unfulfilled of thine affair. Presently there will come to us ships from the Islands of Wak and the first that shall arrive I will send

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1 A congener of Hasan and Husayn, little used except in Syria, where it is a favourite name for Christians. The Muhít of Brutus Al-Bostání (s.v.) tells us that it also means a bird called Abú Hasan and supplies various Egyptian synonyms. In Mod. Arab. Grammar the form Fa'úl is a diminutive as Hammúd for Ahmad, 'Ammúr for 'Amrú. So the fem. form, Fa'úlah, *e.g.* Khaddúgah = little Khadijah, and Naffúsah = little Nafisah; Ar'úrah = little clitoris: whereas in Heb. it is an incrementative, *e.g.* dabbúlah, a large dablah (cake or lump of dried figs, etc.).

2 In the Mac. Edit. "Soldiers of Al-Daylam," *i.e.* warlike as the Daylamites or Medes. See night xlvii.

3 Bilkís, it will be remembered, is the Arab name of the Queen of Sheba who visited Solomon. In Abyssinia she is termed Kebra zá negest or zá makadá, the latter (according to Ferdinand Werne's "African Wanderings," Longmans, 1852) being synonymous with Ityopia or Habash (Ethiopia or Abyssinia).

thee on board of her and give thee in charge to the sailors, so they may take care of thee and carry thee to the islands. If any question thee of thy case and condition, answer him saying:—I am kinsman to King Hassun, Lord of the Land of Camphor; and when the ship shall make fast to the shore of the Islands of Wak and the master shall bid thee land, do thou land. Now as soon as thou comest ashore, thou wilt see a multitude of wooden settles all about the beach, of which do thou choose thee one and crouch under it and stir not. And when dark night sets in thou wilt see an army of women appear and flock about the goods landed from the ship, and one of them will sit down on the settle, under which thou hast hidden thyself, whereupon do thou put forth thy hand to her and take hold of her and implore her protection. And know thou, O my son, that an she accord thee protection, thou wilt win thy wish and regain thy wife and children; but, if she refuse to protect thee, make thy mourning for thyself and give up all hope of life, and make sure of death for indeed thou art a dead man. Understand, O my son, that thou adventurest thy life and this is all I can do for thee, and—the Peace!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that King Hassun spake these words to Hasan and charged him as we have related, ending with, "This is all I can do for thee and know thát except the Lord of Heaven had aided thee, thou hadst not come hither!" The youth wept till he swooned away, and when he recovered, he recited these two couplets:—

A term decreed my lot I 'spy; * And, when its days shall end, I die.
Though lions fought with me in lair * If Time be mine, I'd beat them, I!

Then, having ended his verse, he kissed ground before the Sovran and said to him, "O mighty King, how many days remain till the coming of the ships?" Replied the other, "In a month's time they will come and will tarry here, selling their cargueson, other two months, after which they will return to their own country; so hope not to set out save after three whole months." Then the King bade him return to the house of hospitality and bade supply him with all that he needed of meat and drink and raiment fit for Kings. Hasan abode in the guest-house a month, at the end of which the vessels arrived and the King and

the merchants went forth to them, taking Hasan with them. Amongst them he saw a ship with much people therein, like the shingles for number; none knew their tale save He who created them. She was anchored in mid-harbour and had cocks which transported her lading to the shore. So Hasan abode till the crew had landed all the goods and sold and bought and to the time of departure there wanted but three days; whereupon the King sent for him and equipped him with all he required and gave him great gifts: after which he summoned the captain of the great ship and said to him, "Take this youth with thee in the vessel, so none may know of him save thou, and carry him to the Islands of Wak and leave him there; and bring him not back." And the Rais said, "To hear is to obey: with love and gladness!" Then quoth the King to Hasan, "Look thou tell none of those who are with thee in the ship thine errand nor discover to them aught of thy case; else thou art a lost man"; and quoth he, "Hearing and obedience!" With this he farewelled the King, after he had wished him long life and victory over his enviers and his enemies; wherefore the King thanked him and wished him safety and the winning of his wish. Then he committed him to the captain, who laid him in a chest which he embarked in a dinghy, and bore him aboard, whilst the folk were busy in breaking bulk and no man doubted but the chest contained somewhat of merchandise. After this, the vessels set sail and fared on without ceasing ten days, and on the eleventh day they made the land. So the Rais set Hasan ashore and, as he walked up the beach, he saw wooden settles[1] without number, none knew their count save Allah, even as the King had told him. He went on, till he came to one that had no fellow and hid under it till nightfall, when there came up a mighty many of women, as they were locusts over-swarming the land and they marched afoot and armed cap-à-pie in hauberks and straight-knit coats of mail hending drawn swords in their hands, who, seeing the merchandise landed from the ships, busied themselves therewith. Presently they sat down to rest themselves, and one of them seated herself on the settle under which Hasan had crouched: whereupon he took hold of the hem of her garment and laid it on his head and throwing himself before her, fell to kissing her hands and feet and weeping and crying, "Thy protection! thy goodwill!" Quoth she, "Ho, thou! Arise and stand up, ere any see thee and slay thee." So he came forth and springing up

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1 Arab. "Dakkah," which Lane translates by "settee."

kissed her hands and wept and said to her, "O my mistress, I am under thy protection!" adding, "Have ruth on one who is parted from his people and wife and children, one who hath haste to rejoin them and one who adventureth life and soul for their sake! Take pity on me and be assured that therefor Paradise will be thy reward; or, an thou wilt not receive me, I beseech thee, by Allah the Great, the Concealer, to conceal my case!" The merchants stared to see him talking with her; and she, hearing his words and beholding his humility, was moved to ruth for him; her heart inclined to him and she knew that he had not ventured himself and come to that place, save for a grave matter. So she said to him, "O my son, be of good cheer and keep thine eyes cool and clear, hearten thine heart and take courage and return to thy hiding-place till the coming night, and Allah shall do as He will." Then she took leave of him and Hasan crept under the wooden settle as before, whilst the troops lighted flambeaux of wax mixed with aloes-wood and Nadd-perfume and crude ambergris[1] and passed the night in sport and delight till the morning. At day-break, the boats returned to the shore and the merchants busied themselves with buying and selling and the transport of the goods and gear till nightfall, whilst Hasan lay hidden beneath the settle, weeping-eyed and woeful-hearted, knowing not what was decreed to him in the secret pre-ordainment of Allah. As he was thus, behold, the merchant-woman with whom he had taken refuge came up to him and giving him a habergeon and a helmet, a spear, a sword and a gilded girdle, bade him don them and seat himself on the settle, after which she left him, for fear of the troops. So he arose and donned the mail-coat and helmet and clasped the girdle about his middle; then he slung the sword over his shoulder till it hung under his armpit, and taking the spear in his hand, sat down on that settle, whilst his tongue neglected not to name Allah Almighty and call on Him for protection.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifth Night,

She continued, It hath reached me, O auspicious King, that when Hasan received the weapons which the merchant-woman had given to him, saying, "Sit thee upon the settle and let none wot thy case," he armed himself and took his seat, whilst his tongue

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1 Arab. "Ambar al-Khám," the latter word (raw) being pure Persian.

neglected not to name Allah Almighty and to call upon Him for protection. And behold, there appeared cressets and lanthorns and flambeaux and up came the army of women. So he arose and, mingling with them, became as one of them: a little before daybreak they set out, and Hasan with them, and fared on till they came to their camp, where they dispersed each to her tent, and Hasan followed one of them and lo! it was her's for whose protection he had prayed. When she entered, she threw down her arms and doffed her hauberk and veil. So Hasan did the like and looking at his companion, saw her to be a grizzled old woman, blue-eyed and big-nosed, a calamity of calamities, the foulest of all created things, with face pock-marked and eyebrows bald, gap-toothed and chap-fallen, with hair hoary, nose running and mouth slavering; even as saith the like of her the poet:—

In her cheek-corners nine calamities • Wone, and when shown, each one Jahannam is:
Hideous the face and favour foulest foul • As cheek of hog; yea, 'tis a cesspool phiz.

And indeed she was like a pied snake or a scald she-wolf. Now when the old woman looked at Hasan, she marvelled and said, "How came this one to these lands and in which of the ships was he and how arrived he hither in safety?" And she fell to questioning him of his case and admiring at his arrival, whereupon he fell at her feet and rubbed his face on them and wept till he fainted; and, when he recovered himself, he recited these couplets:—

When will Time grant we meet, when shall we be • Again united after severance stark?
And I shall win my choicest wish and view? • Blame end and Love abide without remark?
Were Nile to flow as freely as my tears, • 'Twould leave no region but with water-mark:
'Twould overthrow Hijaz and Egypt-land • 'Twould deluge Syria and 'twould drown Irák.
This, O my love, is caused by thy disdain, • Be kind and promise meeting fair and fain!

Then he took the crone's skirt and laid it on his head and fell to weeping and craving her protection. When she saw his ardency and transport and anguish and distress, her heart softened to him and she promised him her safeguard, saying, "Have no fear whatsoever." Then she questioned him of his case and he told her the manner of his coming thither and all that had befallen

him from beginning to end, whereat she marvelled and said, "This that hath betided thee, methinks, never betided any save thyself, and except thou hadst been vouchsafed the special protection of Allah, thou hadst not been saved: but now, O my son, take comfort and be of good courage! thou hast nothing more to fear, for indeed thou hast won thy wish and attained thy desire, if it please the Most High!" Thereat Hasan rejoiced with joy exceeding and she sent to summon the captains of the army to her presence, and it was the last day of the month. So they presented themselves and the old woman said to them, "Go out and proclaim to all the troops that they come forth to-morrow at daybreak, and let none tarry behind, for whoso tarryeth shall be slain." They replied, "We hear and we obey," and going forth, made proclamation to all the host anent a review next morning, even as she bade them, after which they returned and told her of this; whereby Hasan knew that she was the Commander-in-chief of the army and the Viceregent in authority over them; and her name was Shawáhí the Fascinator, entituled Umm al-Dawáhi, or Mother of Calamities.[1] She ceased not to bid and forbid and Hasan doffed not his arms from his body that day. Now when the morning broke, all the troops fared forth from their places, but the old woman came not out with them, and as soon as they were sped and the stead was clear of them, she said to Hasan, "Draw near unto me, O my son.[2]" So he drew near unto her and stood between her hands. Quoth she, "Why and wherefore hast thou adventured thyself so boldly as to enter this land, and how came thy soul to consent to its own undoing? Tell me the truth and the whole truth and fear aught of ill come of it, for thou hast my plighted word and I am moved to compassion for thy case and pity thee, and have taken thee under my protection. So if thou tell me the truth, I will help thee to win thy wish, though it involve the undoing of souls and the destruction of bodies; and since thou hast come to seek me, no hurt shall betide thee from me, nor will I suffer any to have at thee with harm of all who be in the Islands of Wak." So he told her his tale from first to last, acquainting her with the matter of his wife and of the birds;

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1 The name has occurred in the Knightly tale of King Omar and his sons, vol. ii. night cii. She is here called Mother of Calamities, but in p. 123, vol. iv. of the Mac. Edit. she becomes "Lady (Zát) al-Dawáhi." It will be remembered that the title means calamitous to the foe.

2 By this address she assured him that she had no design upon his chastity. In Moslem lands it is always advisable to accost a strange woman, no matter how young, with, "Yá Ummi!" = O my mother. This is pledging one's word, as it were, not to make love to her.

how he had captured her as his prize from amongst the ten and married her, and abode with her, till she had borne him two sons, and how she had taken away her children and flown away with them, whenas she knew the way to the feather-dress. Brief, he concealed from her no whit of his case, from the beginning to that day. But when Shawahi heard his relation, she shook her head and said to him, "Glory be to God who hath brought thee hither in safety and made thee hap upon me! For, hadst thou happened on any but myself, thou hadst lost thy life without winning thy wish; but the truth of thine intent and thy fond affection and the excess of thy love-longing for thy wife and yearning for thy children, these it was that have brought thee to the attainment of thine aim. Didst thou not love her and love her to distraction, thou hadst not thus imperilled thyself, and Alhamdolillah—Praised be Allah—for thy safety! Wherefore it behoveth us to do thy desire and conduce to thy quest, so thou mayst presently attain that thou seekest, if it be the will of Almighty Allah. But know, O my son, that thy wife is not here, but in the seventh of the Islands of Wak and between us and it, is seven months' journey, night and day. From here we go to an island called the Land of Birds, wherein, for the loud crying of the birds and the flapping of their wings, one cannot hear other speak."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixth Night,

She pursued, It hath reached me, O auspicious King, that the old woman said to Hasan, "Indeed thy wife is in the Seventh Island[1], the greatest amongst the Islands of Wak and betwixt us and it is a seven-months' journey. From here we fare for the Land of Birds, whereon for the force of their flying and the flapping of their wings we cannot hear one other speak. Over that country we journey night and day eleven days, after which we come forth of it to another called the Land of Ferals, where, for stress of roaring of lions and howling of wolves and laughing of hyænas and the crying of other beasts of prey, we shall hear naught, and therein we travel twenty days' journey. Then we issue therefrom and come to a third country, called the Land of

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1 Apparently the Wakites numbered their Islands as the Anglo-Americans do their streets. For this they have been charged with "want of imagination"; but the custom is strictly classical. See at Pompeii "Reg (io) 1; Ins (ula) 1, Via Prima, Secunda," etc.

the Jánn, where, for stress of the crying of the Jinn and the flaming of fires and the flight of sparks and smoke from their mouths and the noise of their groaning and their arrogance in blocking up the road before us, our ears will be deafened and our eyes blinded, so that we shall neither hear nor see, nor dare any look behind him or he perisheth : but there horseman boweth head on saddle-bow and raiseth it not for three days. After this, we abut upon a mighty mountain and a running river contiguous with the Isles of Wak, which are seven in number and the extent whereof is a whole year's journey for a well-girt horseman. And thou must know, O my son, that these troops are all virgin girls, and that the ruler over us is a woman of the Archipelago of Wak. On the bank of the river aforesaid is another mountain, called Mount Wak, and it is thus named by reason of a tree which beareth fruits like heads of the sons of Adam.[1] When the sun riseth on them, the heads cry out all, saying in their cries:— Wak! Wak! Glory be to the Creating King, Al-Khallák! And when we hear their crying we know that the sun is risen. In like manner at sundown the heads set up the same cry, Wak! Wak! Glory to Al-Khallak! and so we know that the sun hath set. No man may abide with us or reach to us or tread our earth; and betwixt us and the abiding-place of the Queen who ruleth over us is a month's journey from this shore, all the lieges whereof are under her hand, as are also the tribes of the Jinn, Marids, and Satans, while of the warlocks none kenneth the number save He who created them. Wherefore, an thou be afraid, I will send with thee one who will convey thee to the coast and there bring one who will embark thee on board a ship that shall bear thee to thine own land. But an thou be content to tarry with us, I will not forbid thee and thou shalt be with me in mine eyes,[2] till thou win thy wish, Inshallah!" Quoth he, "O my lady, I will never quit thee till I forgather with my wife or lose my life!" and quoth she, "This is a light

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1 These are the Puellæ Wakwakienses of whom Ibn Al-Wardi relates after an ocular witness, "Here too is a tree which bears fruits like women, who have fair faces and are hung by their hair. They come forth from integuments like large leathern bags (calabash-gourds?) and when they sense air and sun they cry "Wak! Wak" (God! God!) till their hair is cut, and when it is cut they die; and the islanders understand this cry wherefrom they augure ill." The Ajáib al-Hind (chapt .xv.) places in Wak-land the Samandal, a bird which enters the fire without being burnt, evidently the Egyptian "Pi-Benni," which the Greeks metamorphosed to "Phœnix." It also mentions a hare-like animal, now male then female; and the Somal behind Cape Guardafui tell the same tale of their Cynhyænas.

2 *i.e.* I will keep thee as though thou wert the apple of my eye.

matter; be of good heart, for soon shalt thou come to thy desire, Allah willing; and there is no help but that I let the Queen know of thee, that she may help thee to attain thine aim." Hasan blessed her and kissed her head and hands, thanking her for her good deed and exceeding kindness and firm will. Then he set out with her, pondering the issue of his case and the horrors of his strangerhood; wherefore he fell a-weeping and a-wailing, and recited these couplets:—

A Zephyr bloweth from the lover's site; * And thou canst view me in the saddest plight:
The Night of Union is as brilliant morn; * And black the Severance-day as blackest night:
Farewelling friend is sorrow sorest sore * Parting from lover's merest undelight.
I will not blame her harshness save to her, * And 'mid mankind nor friend nor fere I sight;
How can I be consoled for loss of you? * Base censor's blame shall not console my sprite!
O thou in charms unique, unique's my love; * O peerless thou, my heart hath peerless might!
Who maketh semblance that he loveth you * And dreadeth blame is most blame-worthy wight.

Then the old woman bade beat the kettle-drums for departure and the army set out. Hasan fared with her, drowned in the sea of solicitude and reciting verses like those above, whilst she strave to comfort him and exhorted him to patience; but he awoke not from his tristesse and heeded not her exhortations. They journeyed thus till they came to the boundaries of the Land of Birds[1] and when they entered it, it seemed to Hasan as if the world were turned topsy-turvy for the exceeding clamour. His head ached and his mind was dazed, his eyes were blinded and his ears deafened, and he feared with exceeding fear and made certain of death, saying to himself, "If this be the Land of Birds, how will be the Land of Beasts?" But, when the crone hight Shawahi saw him in this plight, she laughed at him, saying, "O my son, if this be thy case in the first island, how will it fare with thee, when thou comest to the others?" So he prayed to Allah and humbled himself before the Lord, beseeching Him to assist him against that wherewith He had afflicted him and bring him to his wishes; and they ceased not going till they passed out of

1 A mere exaggeration of the "Gull-fairs" noted by travellers in sundry islands as Ascension and the rock off Brazilian Santos.

the Land of Birds and, traversing the Land of Beasts, came to the Land of the Jann, which when Hasan saw he was sore affrighted, and repented him of having entered it with them. But he sought aid of Allah the Most High and fared on with them, till they were quit of the Land of the Jann and came to the river and set down their loads at the foot of a vast mountain and a lofty, and pitched their tents by the stream-bank. Then they rested and ate and drank and slept in security, for they were come to their own country. On the morrow the old woman set Hasan a couch of alabaster, inlaid with pearls and jewels and nuggets of red gold, by the river-side, and he sat down thereon, having first bound his face with a chin-kerchief, that discovered naught of him but his eyes. Then she bade proclaim among the troops that they should all assemble before her tent and put off their clothes and go down into the stream and wash; and this she did that she might parade before him all the girls, so haply his wife should be amongst them and he know her. So the whole army mustered before her and putting off their clothes went down into the stream, and Hasan seated on his couch watched them washing their white skins and frolicking and making merry, whilst they took no heed of his inspecting them, deeming him to be of the daughters of the Kings. He beheld them stripped of their clothes, and their faces were as moons and their hair as night upon day, for that they were of the daughters of the Kings. When they were clean they came up out of the water stark naked, as the moon on the night of fullness and the old woman questioned Hasan of them, company by company, if his wife were among them; but as often as she asked him of a troop, he made answer, "She is not among these, O my lady." ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Seventh Night,

She resumed, It hath reached me, O auspicious King, that the old woman questioned Hasan of the girls, company after company, if haply his wife were among them; but as often as she asked him of a troop, he made answer, "She is not among these, O my lady!" Last of all, there came up a damsel attended by ten slave-girls and thirty waiting-women, all of them high-bosomed maidens. They put off their clothes and went down into the river, where the damsel fell to riding the high horse over her women, throwing them down and ducking

them. On this wise she continued for a full hour, after which all came up out of the water and sat down; and they brought her napkins[1] of gold-purfled silk, with which she dried herself. Then they brought her clothes and jewels and ornaments of the handiwork of the Jinn, and she donned them and rose and walked with a graceful pace among the troops, she and her maidens. When Hasan saw her, his heart was ready to fly from his breast and he said, "Verily this girl is the likest of all folk to the bird I saw in the basin atop of the palace of my sisters the Princesses, and she lorded it over her lieges even as doth this one." The old woman asked, "O Hasan, is this thy wife?" and he answered, "No, by thy life, O my lady; this is not my wife, nor ever in my life have I set eyes on her; neither among all the girls I have seen in these islands is there the like of my wife nor her match for symmetry and grace and beauty and loveliness!" Then said Shawahi, "Describe her to me and acquaint me with all her attributes, that I may have her in my mind; for I know every girl in the Islands of Wak, being commander of the army of maids and governor over them; wherefore, an thou describe her to me, I shall know her and will contrive for thee to take her." Quoth he, "My wife hath the fairest face and a form all grace; smooth is she of cheeks and high of breasts, with eyes of liquid light, calves and thighs plump to sight, teeth snowy white, with dulcet speech dight; in speech soft and bland as she were a willow-wand; her gifts are a moral and lips are red as coral; her eyes wear natural Kohl-dye and on her right cheek is a mole, and on her waist, under her navel, is a sign, her face shines as the rondure of the moon in sheen, her waist is slight, her hips a heavy weight, and the water of her mouth the sick doth heal, as it were Kausar or Salsabil.[2]" Said the old woman, "Give me an increased account of her, Allah increase thee of passion for her!" Quoth he, "My wife hath a face the fairest fair and oval cheeks the rarest rare; neck long and spare and eyes that Kohl wear; her side face shows the Anemones of Nu'uman, her mouth is like a seal of cornelian, and flashing teeth that lure and stand one in stead of

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1 Arab. "Manáshif" = drying towels, plur. of Minshafah, and the popular term which Dr. Jonathan Scott corrupted to "Munnassaf." Lane (Nights, Introduct. p. ix.).

2 Fountains of Paradise. This description is a fair instance of how the Saj'a (prose-rhyme) dislocates the order; an Arab begins with hair, forehead, eyebrows, and lashes, and when he reaches the nose he slips down to the toes for the sake of the assonance. If the latter be neglected the whole list of charms must be otherwise ordered; and the student will compare Mr. Payne's version of this passage with mine.

cup and ewer. She is cast in the mould of pleasantness and there is no such sanctuary among the Holy Places as she hath; as saith in its praise the poet:—

The name of what drave me distraught * Hath letters renowned among men:
A four into five multiplied * And a multiplied six into ten.[1]

Then Hasan wept and chanted the following Mawwál[2]:—

O heart, an lover false thee, shun the parting bane * Nor to forgetfulness thy thoughts constrain:
Be patient; thou shalt bury all thy foes; * Allah ne'er falseth man of patience fain.

And this also:—

An wouldst be life-long safe, vaunt not delight; * Never despair, nor wone o'erjoyed in sprite!
Forbear, rejoice not, mourn not o'er thy plight, * And in ill day "Have not we oped?"—recite.[3]

Thereupon the old woman bowed her head groundwards awhile, then, raising it, said, "Laud be to the Lord, the Mighty of Award! Indeed I am afflicted with thee, O Hasan! Wou'd Heaven I had never known thee! This woman, whom thou describest to me as thy wife, I know by description and I know her to be none other than the eldest daughter of the Supreme King, she who ruleth over all the Islands of Wak. So open both

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1 A fair specimen of the Arab logogriph derived from the Abjad Alphabet which contains only the Hebrew and Syriac letters not the six Arabic. Thus $4 \times 5 = 20$ which represents the Kaf (K) and $6 \times 10 = 60$, or Sin (S). The whole word is thus "Kus," the Greek κυσὸς or κυσσὸς. Very interesting to the anthropological student is this excursus of Hasan, who after all manner of hardships and horrors and risking his life to recover his wife and children breaks out into song on the subject of his wife's person. And it can hardly be tale-teller's gag, as both verse and prose show considerable art in composition.

2 Egyptian and Syrian vulgar term for Mawáliyah or Mawáliyah, a short poem on subjects either classical or vulgar. It generally consists of five lines all rhyming except the penultimate. The metre is a species of the Basit, which, however, admits of considerable poetical license; this being according to Lane the usual "Weight,"

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The scheme is distinctly anapæstic and Mr. Lyall (Translations of Ancient Arabic Poetry) compares with a cognate metre, the Tawíl, certain lines in Abt Vogler, *e.g.*:—

"Ye know why the forms are fair, ye hear how the tale is told."

3 *i.e.* repeat the chapter of the Koran termed The Opener, and beginning with these words, "Have we not opened thy breast for thee and eased thee of thy burden which galled thy back? * * * Verily, with the difficulty cometh ease!"—Koran, xciv. vol. i. 5.

eyes and consider thy case; and if thou be asleep, awake; for, if this woman be indeed thy wife, it is impossible for thee ever to obtain her, and though thou come to her, yet couldst thou not avail to her possession, since between thee and her the distance is as that between earth and Heaven. Wherefore, O my son, return presently and cast not thyself into destruction nor cast me with thee; for meseemeth thou hast no lot in her; so return whence thou camest lest our lives be lost." And she feared for herself and for him. When Hasan heard her words he wept till he fainted, and she left not sprinkling water on his face till he came to himself, when he continued to weep, so that he drenched his dress with tears, for the much cark and care and chagrin which betided him by reason of her words. And indeed he despaired of life and said to the old woman, "O my lady, and how shall I go back, after having come hither? Verily, I thought not thou wouldst forsake me nor fail of the winning of my wish, especially as thou art the Commander-in-chief of the army of the girls." Answered Shawahi, "O my son, I doubted not but thy wife was a maid of the maids, and had I known she was the King's daughter, I had not suffered thee to come hither nor had I shown the troops to thee, for all the love I bear thee. But now, O my son, thou hast seen all the girls naked; so tell me which of them pleaseth thee and I will give her to thee, in lieu of thy wife, and do thou put it that thy wife and children are dead and take her and return to thine own country in safety, ere thou fall into the King's hand and I have no means of delivering thee. So, Allah upon thee, O my son, hearken unto me. Choose thyself one of these damsels, in the stead of yonder woman, and return presently to thy country in safety and cause me not quaff the cup of thine anguish! For, by Allah, thou hast cast thyself into affliction sore and peril galore, wherefrom none may avail to deliver thee evermore!" But Hasan hung down his head and wept with long weeping and recited these couplets:—

"Blame not!" said I to all who blamèd me; * "Mine eyelids naught but tears were made to dree":
The tears that brim these orbs have overflowed * My cheeks, for lovers and love's cruelty.
Leave me to love, though waste this form of me! * For I of Love adore the insanity:
And, oh my dearling, passion grows on me * For you—and you, why grudge me clemency?
You wronged me after swearing troth and plight, * Falsed my companionship and turned to flee:

And cup of humbling for your rigours sore * Ye made me drain what day departed ye :
Then melt, O heart, with longing for their sight * And, O mine eyes, with crowns of tears be dight.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when the old woman said to Hasan, "By Allah, O my son, hearken to my words! Choose thee one of these girls in lieu of thy wife and presently return to thy country in safety," he hung down his head and recited the couplets quoted above. Then he wept till he swooned away and Shawahi sprinkled water on his face till he revived, when she addressed him, "O my lord, I have no shift left; because if I carry thee to the city thy life is lost and mine also: for, when the Queen cometh to know of this, she will blame me for admitting thee into her lands and islands, whereto none of Adam's sons hath access, and will slay me for bringing thee with me and for suffering mortal to look upon the virgins seen by thee in the sea, whom ne'er touched male, neither approached mate." And Hasan sware that he had never looked on them with evil of eye. She resumed, "O my son, hearken to me and return to thy country and I will give thee wealth and treasures and things of price, such as shall suffice thee for all the women in the world. Moreover, I will give thee a girl of the best of them, so lend an ear to my words and return presently and imperil not thyself; indeed, I counsel thee with good counsel." But he wept and rubbed both cheeks against her feet, saying, "Of my lady and mistress and coolth of mine eyes, how can I turn back now that I have made my way hither, without the sight of those I desire, and now that I have come near the beloved's site, hoping for meeting forthright, so haply there may be a portion in reunion to my plight?" And he improvised these couplets:—

O Kings of beauty, grace to prisoner ta'en * Of eyelids fit to rule the Chosroës' reign:
Ye pass the wafts of musk in perfumed breath; * Your cheeks the charms of blooming rose disdain.
The softest Zephyr breathes where pitch ye camp * And thence far-scattered sweetness fills the plain:
Censor of me, leave blame and stint advice! * Thou bringest wearying words and wisdom vain:

Why heat my passion with this flame and up- * braid me when naught thou knowest of its bane?
Captured me eyes with passion *maladifs*, * And overthrew me with Love's might and main:
I scatter tears the while I scatter verse; * You are my theme for rhyme and prosy strain.
Melted my vitals glow of rosy cheeks * And in the Lazá-lowe my heart is lain:
Tell me, an I leave to discourse of you, * What speech my breast shall broaden? Tell me deign!
Life-long I loved the lovelings fair, but ah, * To grant my wish eke Allah must be fain!

Hearing his verses the old woman was moved to ruth for him and Allah planted the seed of affection for him in her heart; so coming up to him she consoled him, saying, "Be of good cheer and keep thine eyes cool and clear and put away trouble from thy thought, for, by Allah, I will venture my life with thee, till thou attain thine aim or death undo me!" With this, Hasan's heart was comforted and his bosom broadened and he sat talking with the old woman till the end of the day, when all the girls dispersed, some entering their town-mansions and others nighting in the tents. Then the old woman carried him into the city and lodged him in a place apart, lest any should come to know of him and tell the Queen of him and she should slay him and slay her who had brought him thither. Moreover, she served him herself and strave to put him in fear of the awful majesty of the Supreme King his wife's father; whilst he wept before her and said, "O my lady, I choose death for myself and loathe this worldly life if I forgather not with my wife and children: I have set my existence on the venture and will either attain my aim or die." So the old woman fell to pondering the means of bringing him and his wife together and casting about how to do in the case of this unhappy one, who had thrown himself into destruction and would not be diverted from his purpose by fear or aught else; for, indeed he recked not of his life and the sayer of bywords saith, "Lover in nowise hearkeneth he to the speech of the man who is fancy-free." Now the name of the Queen of the island wherein they were was Núr al-Hudà,[1] eldest daughter of the Supreme King, and she had six virgin sisters, abiding with their father, whose capital and court were in the chief city of that region and who

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1 Lane renders Nur al Hudà (Light of Salvation) by Light of Day, which would be Nur al-Hadà.

had made her ruler over all the lands and islands of Wak. So when the ancient dame saw Hasan on fire with yearning after his wife and children, she rose up and repaired to the palace and going in to Queen Nur al-Huda kissed ground before her ; for she had a claim on her favour because she had reared the King's daughters one and all, and had authority over each and every of them and was high in honour and consideration with them and with the King. Nur al-Huda rose to her as she entered and embracing her, seated her by her side and asked her of her journey. She answered, "By Allah, O my lady 'twas a blessed journey and I have brought thee a gift which I will presently present to thee"; adding, "O my daughter, O Queen of the Age and the time, I have a favour to crave of thee and I fain would discover it to thee, that thou mayst help me to accomplish it, and but for my confidence that thou wilt not gainsay me therein, I would not expose it to thee." Asked the Queen, "And what is thy need? Expound it to me, and I will accomplish it to thee, for I and my kingdom and troops are all at thy commandment and disposition." Therewithal the old woman quivered as quivereth the reed on a day when the storm-wind is abroad and saying in herself, "O[1] Protector, protect me from the Queen's mischief[2]!" fell down before her and acquainted her with Hasan's case, saying, "O my lady, a man, who had hidden himself under my wooden settle on the seashore, sought my protection; so I took him under my safeguard and carried him with me among the army of girls armed and accoutred so that none might know him, and brought him into the city; and indeed I have striven to affright him with thy fierceness, giving him to know of thy power and prowess; but, as often as I threaten him, he weepeth and reciteth verses and sayeth:— Needs must I have my wife and children or die, and I will not return to my country without them. And indeed he hath adventured himself and come to the Islands of Wak, and never in all my days saw I mortal heartier of heart than he or doughtier of derring-do, save that love hath mastered him to the utmost of mastery."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 In the Bres. Edit. "Yá Salám" = O safety!— a vulgar ejaculation.

2 A favourite idiom meaning from the mischief which may (or will) come from the Queen.

Now when it was the Eight Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that when the old woman related to Queen Nur al-Huda the adventure of Hasan, ending with, "Never I saw any one heartier of heart than he save that love hath mastered him to the utmost of mastery," the Queen, after lending an attentive ear and comprehending the case, waxed wroth at her with exceeding wrath and bowed her head awhile groundwards; then raising it, she looked at Shawahi and said to her, "O ill-omened beldam, art thou come to such a pass of lewdness that thou carriest males, men, with thee into the Islands of Wak and bringest them in to me, unfearing of my mischief? Who hath foregone thee with this fashion, that thou shouldst do thus? By the head of the King, but for thy claim on me for fosterage and service, I would forthwith do both him and thee to die the foulest of deaths, that travellers might take warning by thee, O accursed, lest any other do the like of this outrageous deed thou hast done, which none durst hitherto! But go and bring him hither forthright, that I may see him; or I will strike off thy head, O accursed." So the old woman went out from her confounded, unknowing whither she went, and saying, "All this calamity hath Allah driven upon me from this Queen because of Hasan!" and going in to him, said, "Rise, speak with the Queen, O wight whose last hour is at hand!" So he rose and went with her, whilst his tongue ceased not to call upon Almighty Allah and say, "O my God, be gracious to me in Thy decrees and deliver me from this Thine affliction[1]!" And Shawahi went with him charging him by the way how he should speak with the Queen. When he stood before Nur al-Huda, he found that she had donned the chin-veil[2]; so he kissed ground before her and saluted her with the salam, improvising these two couplets:—

God make thy glory last in joy of life: * Allah confirm the boons He deigned bestow:
Thy grace and grandeur may our Lord increase * And aye Th' Almighty aid thee o'er thy foe!"

When he ended his verse Nur al-Huda bade the old woman ask him questions before her, that she might hear his answers: so

1 He is not strong minded but his feminine persistency of purpose, likest to that of a sitting hen, is confirmed by the "Consolations of religion." The character is delicately drawn.

2 In token that she intended to act like a man.

she said to him, "The Queen returneth thy salam-greeting and saith to thee," What is thy name and that of thy country, and what are the names of thy wife and children, on whose account thou art come hither?" Quoth he, and indeed he had made firm his heart, and destiny aided him, "O Queen of the age and tide and peerless jewel of the epoch and the time, my name is Hasan the full-filled of sorrow, and my native city is Bassorah. I know not the name of my wife[1] but my children's names are Násir and Mansúr." When the Queen heard his reply and his provenance, she bespoke him herself and said, "And whence took she her children?" He replied, "O Queen, she took them from the city of Baghdad and the palace of the Caliphate." Quoth Nur al-Huda, "And did she say naught to thee at the time she flew away?" and quoth he, "Yes; she said to my mother:—Whenas thy son cometh to thee and the nights of severance upon him longsome shall be and he craveth meeting and reunion to see, and whenas the breezes of love and longing shake him dolefully let him come in the Islands of Wak to me." Whereupon Queen Nur al-Huda shook her head and said to him, "Had she not desired thee she had not said to thy mother this say, and had she not yearned for reunion with thee, never had she bidden thee to her stead nor acquainted thee with her abiding-place." Rejoined Hasan, "O mistress of Kings and asylum of prince and pauper, whatso happened I have told thee and have concealed naught thereof, and I take refuge from evil with Allah and with thee; wherefore oppress me not, but have compassion on me and earn recompense and requital for me in the world to come, and aid me to regain my wife and children. Grant me my urgent need and cool mine eyes with my children and help me to the sight of them." Then he wept and wailed and lamenting his lot recited these two couplets:—

Yea, I will laud thee while the ring-dove moans, * Though fail my wish of due and lawful scope:
Ne'er was I whirled in bliss and joys gone by * Wherein I found thee not both root and rope.[2]

The Queen shook her head and bowed it in thought a long time; then, raising it, she said to Hasan (and indeed she was wroth), "I have ruth on thee and am resolved to show thee in review all the

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1 This is not rare even in real life: Moslem women often hide and change their names for superstitious reasons, from the husband and his family.

2 Arab. "Sabab," which also means cause. Vol. i. night xxxv. There is the same metaphorical use of "Habl" = cord and cause.

girls in the city and in the provinces of my island; and in case thou know thy wife, I will deliver her to thee; but, an thou know her not and know not her place, I will put thee to death and crucify thee over the old woman's door." Replied Hasan, "I accept this from thee, O Queen of the Age, and am content to submit to this thy condition. There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" And he recited these couplets:—

You've roused my desire and remain at rest,— * Waked my wounded lids while you slept with zest.
And ye made me a vow ye would not hang back * But your guile when you chained me waxt manifest.
I loved you in childhood unknowing Love; * Then slay me not who am sore opprest.
Fear ye not from Allah when slaying a friend * Who gazeth on stars when folk sleep their best?
By Allah, my kinsmen, indite on my tomb * "This man was the slave of Love's harshest hest!"
Haps a noble youth, like me Love's own thrall, * When he sees my grave on my name shall call.

Then Queen Nur al-Huda commanded that not a girl should abide in the city but should come up to the palace and pass in review before Hasan, and, moreover, she bade Shawahi go down in person and bring them up herself. Accordingly, all the maidens in the city presented themselves before the Queen, who caused them to go in to Hasan, hundred after hundred, till there was no girl left in the place, but she had shown her to him; yet he saw not his wife amongst them. Then said she to him, "Seest thou her amongst these?" and he replied, "By thy life, O Queen, she is not amongst them." With this she was sore enraged against him, and said to the old woman, "Go in and bring out all who are in the palace and show them to him." So she displayed to him every one of the palace-girls, but he saw not his wife among them, and said to the Queen, "By the life of thy head, O Queen, she is not among these." Whereat the Queen was wroth and cried out at those around her, saying, "Take him and hale him along, face to earth, and cut off his head, lest any adventure himself after him and intrude upon us in our country and spy out our estate by thus treading the soil of our islands." So they threw him down on his face and dragged him along; then covering his eyes with his skirt, stood at his head with bared brands awaiting royal permission. Thereupon Shawahi came forward, and kissing ground before the Queen, took the hem of her garment and laid it

on her head, saying, "O Queen, by my claim for fosterage, be not hasty with him, more by token of thy knowledge that this poor wretch is a stranger, who hath adventured himself and suffered what none ever suffered before him, and Allah (to Whom belong Might and Majesty), preserved him from death, for that his life was ordained to be long. He heard of thine equity and entered thy city and guarded site[1]; wherefore, if thou put him to death, the report will dispread abroad of thee by means of the travellers that thou hatest strangers and slayest them. He is in any case at thy mercy and the slain of thy sword if his wife be not found in thy dominions; and whensoever thou desirest his presence I can bring him back to thee. Moreover, in very sooth I took him under my protection only of my trust in thy magnanimity through my claim on thee for fosterage, so that I engaged to him that thou wouldst bring him to his desire, for my knowledge of thy justice and quality of mercy. But for this I had not brought him into thy kingdom for I said to myself:—The Queen will take pleasure in looking upon him, and hearing him speak his verses and his sweet discourse and eloquent which is like unto pearls strung on string. Moreover, he hath entered our land and eaten of our meat; wherefore he hath a claim upon us."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Tenth Night,

She continued, It hath reached me, O auspicious King, that when Queen Nur al-Huda bade her pages seize Hasan and smite his neck, the old woman, Shawahi, began to reason with her and say, "Verily he hath entered our land and eaten of our meat, wherefore he hath a claim upon us, the more especially since I promised him to bring him in company with thee; and thou knowest that parting is a grievous ill and severance hath power to kill, especially separation from children. Now he hath seen all our women save only thyself, so do thou show him thy face?" The Queen smiled and said, "How can he be my husband and have had children by me, that I should show him my face?" Then she made them bring Hasan before her, and when he stood in the presence, she unveiled her face, which when he saw he cried out with a great cry and fell down fainting. The old woman ceased not to tend

1 Arab. "Himà," a word often occurring in Arab poetry, domain, a pasture or watered land forcibly kept as far as a dog's bark would sound, by some masterful chief like "King Kulayb." See vol. i., night xlv.). This tenure was forbidden by Mohammed except for Allah and the Apostle (*i.e.* himself). Lane translates it "asylum."

him till he came to himself, and as soon as he revived he recited these couplets:—

O breeze that blowest from the land Irak * And from their corners whoso cry "Wak! Wak!"
Bear news of me to friends and say for me * I've tasted passion-food of bitter smack.
O dearlings of my love, show grace and ruth, * My heart is melted for this severance-rack.

When he ended his verse he rose and looking on the Queen's face, cried out with a great cry, for stress whereof the palace was like to fall upon all therein. Then he swooned away again and the old woman ceased not to tend him till he revived, when she asked him what ailed him and he answered, "In very sooth this Queen is either my wife or else the likest of all folk to my wife." ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Eleventh Night,

She pursued, It hath reached me, O auspicious King, that when the old woman asked Hasan what ailed him, he answered, "In very sooth this Queen is either my wife or else the likest of all folk to my wife." Quoth Nur al-Huda to the old woman, "Woe to thee, O nurse! This stranger is either Jinn-mad or out of his mind, for he stareth me in the face with wide eyes and saith I am his wife." Quoth the old woman, "O Queen, indeed he is excusable; so blame him not, for the saying saith:—For the love-sick is no remedy and alike are the madman and he." And Hasan wept with sore weeping and recited these two couplets:—

I sight their track and pine for longing love; * And o'er their home-steads weep I and I yearn:
And I pray Heaven who willèd we should part, * Will deign to grant us boon of safe return.

Then said Hasan to the Queen once more, "By Allah, thou art not my wife, but thou art the likest of all folk to her!" Hereupon Nur al-Huda laughed till she fell backwards and rolled round on her side.[1] Then she said to him, "O my friend, take thy time and observe me attentively: answer me at thy leisure what I shall ask thee and put away from thee insanity and perplexity and inadvertency, for relief is at hand." Answered Hasan, "O mistress of Kings and asylum of all princes and paupers, when I looked

1 She was a maid and had long been of marriageable age.

upon thee, I was distracted, seeing thee to be either my wife or the likest of all folk to her; but now ask me whatso thou wilt." Quoth she, "What is it in thy wife that resembleth me?" and quoth he, "O my lady, all that is in thee of beauty and loveliness, elegance and amorous grace, such as the symmetry of thy shape and the sweetness of thy speech and the blushing of thy cheeks and the jutting of thy breasts and so forth, all resembleth her, and thou art her very self in thy faculty of parlance and the fairness of thy favour and the brilliancy of thy brow.[1]" When the Queen heard this she smiled and gloried in her beauty and loveliness, and her cheeks reddened and her eyes wantoned; then she turned to Shawahi Umm Dawahi, and said to her, "O my mother, carry him back to the place where he tarried with thee, and tend him thyself, till I examine into his affair; for, an he be indeed a man of manliness and mindful of friendship and love and affection, it behoveth we help him to win his wish, more by token that he hath sojourned in our country and eaten of our victual, not to speak of the hardships of travel he hath suffered and the travail and horrors he hath undergone. But, when thou hast brought him to thy house, commend him to the care of thy dependants and return to me in all haste; and Allah Almighty willing[2]! all shall be well." Thereupon Shawahi carried him back to her lodging and charged her handmaids and servants and suite wait upon him and bring him all he needed nor fail in what was his due. Then she returned to Queen Nur al-Huda, who bade her don her arms and set out, taking with her a thousand doughty horsemen. So she obeyed and donned her war-gear, and having collected the thousand riders reported them ready to the Queen, who bade her march upon the city of the Supreme King, her father, there to alight at the abode of her youngest sister, Manár al-Saná,[3] and say to her, "Clothe thy two sons in the coats of mail which their aunt hath made them and send them to her; for she longeth for them." Moreover, the Queen charged her keep Hasan's affair secret and say to Manar al-Sana, after securing her children, "Thy sister inviteth thee to visit her." "Then," she continued, "bring the children to me in haste and let her follow at her leisure. Do thou come by a road other than her road, and journey night and day and beware of dis-

1 The young man had evidently "kissed the Blarney stone"; but the flattery is the more telling as he speaks from the heart.

2 "Inshallah" here being = D.V.

3 *i.e.* the "Place of Light" (Pharos) or of Splendour. Here we find that Hasan's wife is the youngest sister, but with an extraordinary resemblance to the eldest, a very masterful young person. The anagnorisis is admirably well managed.

covering this matter to any. And I swear by all manner oaths that, if my sister prove to be his wife, and it appear that her children are his, I will not hinder him from taking her and them and departing with them to his own country."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twelfth Night,

She resumed, It hath reached me, O auspicious King, that the Queen said, "I swear by Allah and by all manner of oaths that if she prove to be his wife I will not hinder him from taking her, but will aid him thereto and eke to departing with them to his motherland." And the old woman put faith in her words, knowing not what she purposed in her mind, for the wicked Jezebel had resolved that if she were not his wife she would slay him; but if the children resembled him she would believe him. The Queen resumed, "O my mother, an my thought tell me true, my sister Manar al-Sana is his wife, but Allah alone is All-knowing, seeing that these traits of surpassing beauty and excelling grace of which he spoke are found in none except my sisters, and especially in the youngest." The old woman kissed her hand, and returning to Hasan, told him what the Queen had said, whereat he was like to fly for joy and, coming up to her, kissed her head. Quoth she, "O my son, kiss not my head, but kiss me on the mouth, and be this kiss by way of sweetmeat for thy salvation.[1] Be of good cheer and keep thine eyes cool and clear and grudge not to kiss my mouth, for I and only I was the means of thy forgathering with her. So take comfort and hearten thy heart and broaden thy breast and gladden thy glance and console thy soul for, Allah willing, thy desire shall be accomplished at my hand." So saying, she bade him farewell and departed, whilst he recited these two couplets:—

Witnesses unto love of thee I've four; * And wants each case two witnesses; no more!
A heart aye fluttering, limbs that ever quake, * A wasted frame and tongue that speech forswore.

And also these two:—

Two things there be, an blood-tears thereover * Wept eyes till not one trace thou couldst discover,
Eyes ne'er could pay the tithe to them is due * The prime of youth and severance from lover.

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1 *i.e.* the sweetmeats of the feast provided for the returning traveller.

Then the old woman armed herself and, taking with her a thousand weaponed horsemen, set out and journeyed till she came to the island and the city where dwelt the Lady Manar al-Sana, and between which and that of her sister Queen Nur al-Huda was three days' journey. When Shawahi reached the city she went in to the Princess, and, saluting her, gave her her sister's salam, and acquainted her with the Queen's longing for her and her children, and that she reproached her for not visiting her. Quoth Manar al-Sana, "Verily, I am beholden to my sister, and have failed of my duty to her in not visiting her, but I will do so forthright." Then she bade pitch her tents without the city and took with her for her sister a suitable present of rare things. Presently the king, her father, looked out of a window of his palace and, seeing the tents pitched by the road, asked of them, and they answered him, "The Princess Manar al-Sana hath pitched her tents by the wayside, being minded to visit her sister, Queen Nur al-Huda." When the King heard this he equipped troops to escort her to her sister, and brought out to her from his treasuries meat and drink and moneys and jewels and rarities which beggar description. Now the King had seven daughters, all sisters-german by one mother and father except the youngest: the eldest was called Núr al-Hudà, the second Najm al-Sabáh, the third Shams al-Zuhà, the fourth Shajarat al-Durr, the fifth Kút al-Kulúb, the sixth Sharaf al-Banát, and the youngest Manar al-Sana, Hasan's wife, who was their sister by the father's side only.[1] Anon the old woman again presented herself and kissed ground before the Princess, who said to her, "Hast thou any need, O my mother?" Quoth Shawahi, "Thy sister, Queen Nur al-Huda, biddeth thee clothe thy sons in the two habergeons which she fashioned for them and send them to her by me, and I will take them and forego thee with them and be the harbinger of glad tidings and the announcer of thy coming to her." When the Princess heard these words, her colour changed and she bowed her head a long while, after which she shook it, and looking up, said to the old woman, "O my mother, my vitals tremble and my heart fluttereth when thou namest my children; for, from the time of their birth none hath looked on their faces, either Jinn or man, male or female, and I am jealous for them of the zephyr when it breatheth in the night." Exclaimed the old woman,

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1 The first, fourth, fifth and last names have already occurred: the others are in order, Star o' Morn, Sun of Undurn, and Honour of Maidenhood. They are not merely fanciful, but are still used in Egypt and Syria.

"What words are these, O my lady? Dost thou fear for them from thy sister?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that the old woman said to the Princess Manar al-Sana, "What words be these, O my lady? Dost thou fear for them from thy sister? Allah safeguard thy reason! Thou mayst not cross the Queen's majesty in this matter, for she would be wroth with thee. However, O my lady, the children are young, and thou art excusable in fearing for them, for those that love well are wont to deem ill: but, O my daughter, thou knowest my tenderness and mine affection for thee and thy children, for indeed I reared thee before them. I will take them in my charge and make my cheek their pillow and open my heart and set them within, nor is it needful to charge me with care of them in the like of this case; so be of cheerful heart and tearless eye and send them to her, for at the most I shall but precede thee with them a day or at most two days." And she ceased not to urge her, till she gave way, fearing her sister's fury and unknowing what lurked for her in the dark future, and consented to send them with the old woman. So she called them and bathed them, and equipped them and changed their apparel. Then she clad them in the two little coats of mail and delivered them to Shawahi, who took them and sped on with them like a bird, by another road than that by which their mother should travel, even as the Queen had charged her; nor did she cease to fare on with all diligence, being fearful for them, till she came in sight of Nur al-Huda's city, when she crossed the river, and entering the town carried them in to their aunt. The Queen rejoiced at their sight and embraced them, and pressed them to her breast; after which she seated them, one upon the right thigh and the other upon the left; and turning round said to the old woman, "Fetch me Hasan forthright, for I have granted him my safeguard aud have spared him from my sabre and he hath sought asylum in my house and taken up his abode in my courts, after having endured hardships and horrors and passed through all manner mortal risks, each terribler than other; yet hitherto is he not safe from drinking the cup of death and from cutting off his breath."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fourteenth Night,

She continued, It hath reached me, O auspicious King, that when Queen Nur al-Huda bade the old woman bring Hasan she said, "Verily he hath endured hardships and horrors and passed through all manner mortal risks each terribler than other; yet hitherto he is not safe from death and for the cutting off of his breath." Replied Shawahi, "An I bring him to thee, wilt thou reunite him with these his children? Or, if they prove not his, wilt thou pardon him and restore him to his own country?" Hearing these her words, the Queen waxed exceeding wroth and cried to her, "Fie upon thee, O ill-omened old woman! How long wilt thou false us in the matter of this strange man, who hath dared to intrude himself upon us and hath lifted our veil and pryed into our conditions? Say me: thinkest thou that he shall come to our land and look upon our faces and betray our honour, and after return in safety to his own country and expose our affairs to his people, wherefore our report will be bruited abroad among all the Kings of the quarters of the earth, and the merchants will journey bearing tidings of us in all directions, saying:—A mortal entered the Isles of Wak and traversed the Land of the Jinn and the Lands of the Wild Beasts and the Islands of Birds and set foot in the country of the Warlocks and the Enchanters and returned in safety? This shall never be; no, never; and I swear by Him Who made the Heavens and builded them; yea, by Him Who dispread the earth and smoothed it, and Who created all creatures and counted them, that, an they be not his children, I will assuredly slay him and strike his neck with mine own hand!" Then she cried out at the old woman, who fell down for fear; and set upon her the Chamberlain and twenty Mamelukes, saying, "Go with this crone and fetch me in haste the youth who is in her house." So they dragged Shawahi along, yellow with fright and with side-muscles quivering, till they came to her house, where she went in to Hasan, who rose to her and kissed her hands and saluted her. She returned not his salam, but said to him, "Come; speak the Queen. Did I not say to thee:—Return presently to thine own country, and I will give thee that to which no mortal may avail? And did not I forbid thee from all this? But thou wouldst not obey me nor listen to my words; nay, thou rejectedst my counsel and chosest to bring destruction on me and on thyself. Up, then, and take that which thou hast chosen; for

death is near-hand. Arise: speak with yonder vile harlot[1] and tyrant that she is!" So Hasan arose, broken-spirited, heavy-hearted, and full of fear, and crying, "O Preserver, preserve Thou me! O my God, be gracious to me in that which Thou hast decreed to me of Thine affliction and protect me, O Thou the most Merciful of the Mercifuls!" Then, despairing of his life, he followed the twenty Mamelukes, the Chamberlain and the crone to the Queen's presence, where he found his two sons Nasir and Mansur sitting in her lap, while she played and made merry with them. As soon as his eyes fell on them, he knew them and crying a great cry fell down a-fainting for excess of joy at the sight of his children.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that when Hasan's eyes fell upon his two sons, he knew them both and crying a great cry fell down a-fainting. They also knew him[2] and natural affection moved them, so that they freed themselves from the Queen's lap and fell upon Hasan, and Allah (to Whom belong Might and Majesty!) made them speak and say to him, "O our father!" Whereupon the old woman and all who were present wept for pity and tenderness over them and said, "Praised be Allah, who hath reunited you with your sire!" Presently, Hasan came to himself, and embracing his children wept till again he swooned away, and when he revived he recited these verses:—

By rights of you, this heart of mine could ne'er aby * Severance from you albeit Union death imply!
Your phantom saith to me, "A-morrow we shall meet!" * Shall I despite the foe the morrow-day espy?
By rights of you I swear, my lords, that since the day * Of severance ne'er the sweets of lips enjoyèd I!
An Allah bade me perish for the love of you, * 'Mid greatest martyrs for your love I lief will die.
Oft a gazelle doth make my heart her browsing stead * The while her form of flesh like sleep eludes mine eye:

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1 Arab. "Fájirah" and elsewhere "'Áhirah" = whore and strumpet, used often in loose talk as mere abuse without special meaning.

2 This to Westerns would seem a most improbable detail, but Easterns have their own ideas concerning "Al-Muhabbat al-ghariziyah" = natural affection, blood speaking to blood, etc.

If in the lists of Law my bloodshed she deny, * Prove it two witnesses
those cheeks of ruddy dye.

When Nur al-Huda was assured that the little ones were indeed Hasan's children, and that her sister, the Princess Manar al-Sana, was his wife, of whom he was come in quest, she was wroth against her with wrath beyond measure.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixteenth Night,

She pursued, It hath reached me, O auspicious King, that when Nur al-Huda was certified that the little ones were Hasan's children and that her sister Manar al-Sana was his wife of whom he had come in quest, she raged with exceeding rage, too great to be assuaged, and screamed in Hasan's face and reviled him and kicked him in the breast, so that he fell on his back in a swoon. Then she cried out at him, saying, "Arise! fly for thy life. But that I swore that no evil should betide thee from me should thy tale prove true, I would slay thee with mine own hand forthright!" And she cried out at the old woman, who fell on her face for fear, and said to her, "By Allah, but that I am loath to break the oath that I swore, I would put both thee and him to death after the foulest fashion!" presently adding, "Arise, go out from before me in safety and return to thine own country, for I swear by my fortune, if ever mine eye espy thee or if any bring thee in to me after this, I will smite off thy head and that of whoso bringeth thee!" Then she cried out to her officers, saying, "Put him out from before me!" So they thrust him out, and when he came to himself he recited these couplets:—

You're far, yet to my heart you're nearest near; * Absent yet present
in my sprite you appear:
By Allah, ne'er to other I've inclined * But tyranny of Time in patience
bear!
Nights pass while still I love you and they end, * And burns my breast
with flames of fell Sa'ir[1];

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1 One of the Hells (see vol. iii., night ccxci.). Here it may be advisable to give the names of the Seven Heavens (which are evidently based upon Ptolemaic astronomy) and which correspond with the Seven Hells after the fashion of Arabian system-mania (1) Dár al-Jalál (House of Glory), made of pearls; (2) Dár al-Salám (of Rest), rubies and jacinths; (3) Jannat al-Maawá (Garden of Mansions, not "of mirrors," as Herklots has it, p. 98), made of yellow copper; (4) Jannat al-Khuld (of Eternity), yellow coral; (5) Jannat al-Na'ím (of Delights), white diamond; (6) Jannat al-Firdaus (of Paradise), red gold;

I was a youth who parting for an hour • Bore not, then what of months that make a year?

Jealous am I of breeze-breath fanning thee; • Yea, jealous-mad of fair soft-sided fere!

Then he once more fell down in a swoon, and when he came to himself he found himself without the palace, whither they had dragged him on his face; so he rose, stumbling over his skirts and hardly crediting his escape from Nur al-Huda. Now this was grievous to Shawahi; but she dared not remonstrate with the Queen by reason of the violence of her wrath. And forthright Hasan went forth, distracted and knowing not whence to come or whither to go; the world, for all its wideness, was straitened upon him, and he found none to speak a kind word with him and comfort him, nor any to whom he might resort for counsel or to apply for refuge; wherefore he made sure of death for that he could not journey to his own country and knew none to travel with him, neither wist he the way thither nor might he pass through the Wady of the Jann and the Land of Beasts and the Islands of Birds. So giving himself up for lost he bewept himself till he fainted, and when he revived he bethought him of his children and his wife and of that might befall her with her sister, repenting him of having come to those countries and of having hearkened to none, and recited these couplets:—

Suffer mine eye-babes weep lost of love and tears express: • Rare is my solace and increases my distress:

The cup of Severance-chances to the dregs I've drained; • Who is the man to bear love-loss with manliness?

Ye spread the Carpet of Disgrace[1] betwixt us twain; • Ah, when shalt be uprolled, O Carpet of Disgrace?

I watched the while you slept; and if you deemed that I • Forgot your love I but forget forgetfulness:

Woe's me! indeed my heart is pining for the love • Of you, the only leaches who can cure my case:

See ye not what befell me from your fell disdain? • Debased am I before the low and high no less.

I hid my love of you but longing laid it bare, • And burns my heart wi' fire of passion's sorest stress:

Ah! deign have pity on my piteous case, for I • Have kept our troth in secresy and patent place!

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and (7) Jannat al-'Adn (of Eden, or Al-Karár = of everlasting abode, which some make No. 8), of red pearls or pure musk. The seven Hells are given in night cccclix., they are intended for Moslems (Jahannam); Christians (Lazà); Jews (Hutamah), Sabians (Sa'ir); Guebres (Sakar); Pagans or idolaters (Jahim), and Hypocrites (Háwiyah).

1 Arab. "'Atb," more literally = "blame," "reproach."

Would Heaven I wot shall Time e'er deign us twain rejoin! * You are my heart's desire, my sprite's sole happiness:
My vitals bear the Severance-wound: would Heaven that you * With tidings from your camp would deign my soul to bless!

Then he went on till he came without the city, where he found the river and walked along its bank, knowing not whither he went. Such was Hasan's case; but as regards his wife Manar al-Sana, as she was about to carry out her purpose and to set out, on the second day after the departure of the old woman with her children, behold, there came in to her one of the chamberlains of the King her sire, and kissed ground between her hands,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Seventeenth Night,

She resumed, It hath reached me, O auspicious King, that when Manar al-Sana was about to set out upon the journey, behold, a chamberlain of the King, her sire, came in to her and kissing ground before her, said, "O Princess, the Supreme King, thy father saluteth thee and biddeth thee to him." So she rose and accompanied the chamberlain to learn what was required by her father, who seated her by his side on the couch, and said to her, "O my daughter, know that I have this night had a dream which maketh me fear for thee and that long sorrow will betide thee from this thy journey." Quoth she, "How so, O my father, and what didst thou see in thy dream?" and quoth he, "I dreamt that I entered a hidden hoard, wherein was great store of moneys, of jewels, of jacinths, and of other riches; but 'twas as if naught pleased me of all this treasure and jewelry save seven bezels, which were the finest things there. I chose out one of the seven jewels, for it was the smallest, finest, and most lustrous of them, and its water pleased me; so I took it in my hand-palm and fared forth of the treasury. When I came without the door I opened my hand, rejoicing, and turned over the jewel, when, behold, there swooped down on me out of the welkin a strange bird from a far land (for it was not of the birds of our country) and, snatching it from my hand, returned with it whence it came.[1] Whereupon sorrow and concern and sore vexation overcame me and my exceeding chagrin so troubled me that I awoke, mourning

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1 Bres. Edit. In the Mac. "it returned to the place whence I had brought it"—an inferior reading.

and lamenting for the loss of the jewel. At once on awaking I summoned the interpreters and expounders of dreams and declared to them my dream,[1] and they said to me;—Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee perforce, without thy will. Now thou, O my girl, art the youngest and dearest of my daughters and the most affectionate of them to me, and look'ye thou art about to journey to thy sister, and I know not what may befall thee from her; so go thou not; but return to thy palace." But when the Princess heard her father's words, her heart fluttered and she feared for her children and bent earthwards her head awhile: then she raised it and said to her sire, "O King, Queen Nur al-Huda hath made ready for me an entertainment and awaiteth my coming to her, hour by hour. These four years she hath not seen me, and if I delay to visit her she will be wroth with me. The utmost of my stay with her will be a month and then I will return to thee. Besides, who is the mortal who can travel our land and make his way to the Islands of Wak? Who can gain access to the White Country and the Black Mountain and come to the Land of Camphor and the Castle of Crystal, and how shall he traverse the Island of Birds and the Wady of Wild Beasts and the Valley of the Jann and enter our Islands? If any stranger came hither, he would be drowned in the seas of destruction: so be of good cheer and eyes without a tear anent my journey; for none may avail to tread our earth." And she ceased not to persuade him, till he deigned give her leave to depart.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that the Princess ceased not to persuade him till he deigned give her leave to depart, and bade a thousand horse escort her to the river and abide there, till she entered her sister's city and palace and returned to them, when they should take her and carry her back to him. Moreover, he charged her tarry with her sister but two days and return to him in haste; and she answered, "Hearing and obedience." Then rising up she went forth and he with her and farewelled her. Now his words had sunken deep into her heart and she feared for her children; but it availeth not to fortify

[1] The dreams play an important part in the Romances of Chivalry, *e.g.* the dream of King Perion in Amadis de Gaul, chapt. ii. (London: Longmans, 1803).

herself by any device against the onset of Destiny. So she set out and fared on diligently three days, till she came to the river and pitched her tents on its bank. Then she crossed the stream, with some of her counsellors, pages and suite and going up to the city and the palace, went in to Queen Nur al-Huda, with whom she found her children, who ran to her weeping and crying out, "O our father!" At this the tears railed from her eyes and she wept; then she strained them to her bosom, saying, "What! Have you seen your sire at this time? Would the hour had never been in which I left him! If I knew him to be in the house of the world I would carry you to him." Then she bemoaned herself and her husband and her children, weeping and reciting these couplets:—

My friends, despite this distance and this cruelty * I pine for you, incline to you where'er you be.
My glance for ever turns towards your hearth and home * And mourns my heart the bygone days you woned with me;
How many a night forgathered we withouten fear * One loving, other faithful ever fain and free!

When her sister saw her fold her children to her bosom, saying, "'Tis I who have done thus with myself and my children and have ruined my own house!" she saluted her not, but said to her, "O whore, whence haddest thou these children? Say, hast thou married unbeknown to thy sire or hast thou committed fornication[1]? An thou have played the piece, it behoveth thou be exemplarily punished; and if thou have married sans our knowledge, why didst thou abandon thy husband and separate thy sons from thy sire and bring them hither?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Amongst Moslems bastardy is a sore offence and a love-child is exceedingly rare. The girl is not only carefully guarded but she also guards herself, knowing that otherwise she will not find a husband. Hence seduction is all but unknown. The wife is equally well guarded and lacks opportunities; hence adultery is found difficult except in books. Of the Ibn (or Walad) Harám (bastard, as opposed to the Ibn Halál) the proverb says, "This child is not thine, so the madder he be the more is thy glee!" Yet strange to say public prostitution has never been wholly abolished in Al-Islam. Al-Mas'údi tell us that in Arabia were public prostitutes (Bagháyá), even before the days of the Apostle, who affected certain quarters, as in our day the Tartúshah of Alexandria and the Hosh Bardak of Cairo. Here, says Herr Carlo Landberg (p. 57, Syrian Proverbs), "Elles parlent une langue toute à elle." So pretentious and dogmatic a writer as the author of Proverbes et Dictons de la Province de Syrie, ought surely to have known that the Hosh Bardak is the headquarters of the Cairene Gypsies. This author, who seems to write in order to learn, reminds me of an acute Oxonian undergraduate of my day who, when advised to take a "coach," became a "coach" himself.

Now when it was the Eight Hundred and Nineteenth Night,

She continued, It hath reached me, O auspicious King, that quoth Nur al-Huda the Queen, to her sister Manar al-Sana the Princess, "An thou have married sans our knowledge, why didst thou abandon thy husband and separate thy sons from their sire and bring them to our land? Thou hast hidden thy children from us. Thinkest thou we know not of this? Allah Almighty, He who is cognisant of the concealed, hath made known to us thy case and revealed thy condition and bared thy nakedness." Then she bade her guards seize her and pinion her elbows and shackle her with shackles of iron. So they did as she commanded and she beat her with a grievous beating, so that her skin was torn, and hanged her up by the hair; after which she cast her in prison and wrote the King her father a writ acquainting him with her case and saying, "There hath appeared in our land a man, a mortal, by name Hasan, and our sister Manar al-Sana avoucheth that she is lawfully married to him and bare him two sons, whom she hath hidden from us and thee; nor did she discover aught of herself till there came to us this man and informed us that he wedded her and she tarried with him a long while; after which she took her children and departed without his knowledge, bidding as she went his mother tell her son, whenas longing began to rack to come to her in the Islands of Wak. So we laid hands on the man and sent the old woman Shawahi to fetch her and her offspring, enjoining her to bring us the children in advance of her. And she did so, whilst Manar al-Sana equipped herself and set out to visit me. When the boys were brought to me and ere the mother came, I sent for Hasan the mortal who claimeth her to wife, and he on entering and at first sight knew them and they knew him; whereby was I certified that the children were indeed his children and that she was his wife, and I learned that the man's story was true and he was not to blame, but that the reproach and the infamy rested with my sister. Now I feared the rending of our honour-veil before the folk of our Isles; so, when this wanton, this traitress, came in to me, I was incensed against her and cast her into prison and bastinado'd her grievously and hanged her up by the hair. Behold, I have acquainted thee with her case and it is thine to command, and whatso thou orderest us that we will do. Thou knowest that in this affair is dishonour and disgrace to our name and to thine, and haply the

islanders will hear of it, and we shall become amongst them a byword; wherefore it besitteth thou return us an answer with all speed." Then she delivered the letter to a courier and he carried it to the King who, when he read it, was wroth with exceeding wrath with his daughter Manar al-Sana and wrote to Nur al-Huda, saying, "I commit her case to thee and give thee command over her life; so, if the matter be as thou sayest, kill her without consulting me." When the Queen had received and read her father's letter, she sent for Manar al-Sana, and they set before her the prisoner drowned in her blood and pinioned with her hair, shackled with heavy iron shackles and clad in hair-cloth; and they made her stand in the presence abject and abashed. When she saw herself in this condition of passing humiliation and exceeding abjection, she called to mind her former high estate and wept with sore weeping and recited these two couplets:—

O Lord my foes are fain to slay me in despight, * Nor deem I anywise to find escape by flight:
I have recourse to Thee t' annul what they have done * Thou art th' asylum, Lord, of fear-full suppliant wight.

Then wept she grievously, till she fell down in a swoon, and presently coming to herself repeated these two couplets[1]:—

Troubles familiar with my heart are grown and I with them, erst shunning; for the generous are sociable still.
Not one mere kind alone of woe doth lieger with me lie; Praised be God! There are with me thousands of kinds of ill.

And also these:—

Oft times Mischance shall straiten noble breast * With grief, whence issue is for Him to shape:
But when the meshes straitest, tightest, seem * They loose, though deemed I ne'er to find escape.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twentieth Night,

She pursued, It hath reached me, O auspicious King, that when Queen Nur al-Huda ordered into the presence her sister Princess Manar al-Sana, they set her between her hands and she, pinioned as she was, recited the verses aforesaid. Then the Queen sent for a ladder of wood and made the eunuchs lay her on her back, with her arms spread out, and bind her with cords thereto; after which she bared her head and wound her hair about the ladder-rungs,

1 These lines occur in night dcclxvi. I quote Mr. Payne.

and indeed all pity for her was rooted out from her heart. When Manar al-Sana saw herself in this state of abjection and humiliation, she cried out and wept; but none succoured her. Then said she to the Queen, "O my sister, how is thy heart hardened against me? Hast thou no mercy on me nor pity on these little children?" But her words only hardened her sister's heart and she insulted her, saying, "O Wanton! O harlot! Allah have no ruth on whoso sueth for thee! How should I have compassion on thee, O traitress[1]?" Replied Manar al-Sana, who lay stretched on the ladder, "I appeal from thee to the Lord of the Heavens, concerning that wherewith thou revilest me and whereof I am innocent? By Allah, I have done no whoredom, but am lawfully married to him, and my Lord knoweth an I speak sooth or not! Indeed, my heart is wroth with thee, by reason of thine excessive hardheartedness against me! How canst thou cast at me the charge of harlotry, without knowledge? But my Lord will deliver me from thee, and if that whoredom whereof thou accusest me be true, may He presently punish me for it!" Quoth Nur al-Huda after a few moments of reflection, "How durst thou bespeak me thus?" and rose and beat her till she fainted away[2]; whereupon they sprinkled water on her face till she revived; and in truth her charms were wasted for excess of beating, and the straitness of her bonds and the sore insults she had suffered. Then she recited these two couplets:—

If aught I've sinned in sinful way, * Or done ill deed and gone astray,
The past repent I, and I come * To you and for your pardon pray!

When Nur al-Huda heard these lines her wrath redoubled, and she said to her, "Wilt speak before me in verse, O whore, and seek to excuse thyself for the mortal sins thou hast sinned? 'Twas my desire that thou shouldst return to thy husband, that I might witness thy wickedness and matchless brazenfacedness; for thou gloriest in thy lewdness and wantonness and mortal heinousness." Then she called for a palm-stick and, whenas they brought the Jaríd, she arose and baring arms to elbows, beat her sister from head to foot; after which she called for a whip of plaited thongs, wherewith if one smote an elephant he

1 She shows all the semi-maniacal rancour of a good woman, or rather a woman who has not broken the eleventh commandment, "Thou shalt not be found out," against an erring sister who has been discovered. In the East also these unco' guid dames have had, and too often have, the power to carry into effect their cruelty and diabolical malignity.

2 These faintings and trances are as common in the Romances of Chivalry, *e.g.* Amadis of Gaul, where they unlace the garments to give more liberty, pour cold water on the face, and bathe the temples and pulses with diluted vinegar (or rose-water), exactly as they do in The Nights

would start off at full speed, and came down therewith on her back and her stomach and every part of her body till she fainted. When the old woman Shawahi saw this, she fled forth from the Queen's presence, weeping and cursing her; but Nur al-Huda cried out to her eunuchs, saying, "Fetch her to me!" So they ran after her and seizing her, brought her back to the Queen, who bade throw her on the ground, and making them lay hold of her, rose and took the whip with which she beat her till she swooned away, when she said to her waiting-women, "Drag this ill-omened beldam forth on her face and put her out." And they did as she bade them. So far concerning them; but as regards Hasan, he walked on beside the river, in the direction of the desert, distracted, troubled, and despairing of life; and indeed he was dazed and knew not night from day for stress of affliction. He ceased not faring on thus till he came to a tree whereto he saw a scroll hanging: so he took it and found written thereon these couplets:—

When in thy mother's womb thou wast, * I cast thy case the bestest best;
And turned her heart to thee, so she * Fosterèd thee on fondest breast.
We will suffice thee in whate'er * Shall cause thee trouble or unrest;
We'll aid thee in thy enterprise * So rise and bow to our behest.

When he had ended reading this scroll, he made sure of deliverance from trouble and of winning reunion with those he loved. Then he walked forward a few steps and found himsel alone in a wild and perilous wold wherein there was none to company with him; upon which his heart sank within him for horror and loneliness and his side-muscles trembled for that fearsome place, and he recited these couplets:—

O Zephyr of Morn, an thou pass where the dear ones dwell, * Bear greeting of lover who ever in love-longing wones!
And tell them I'm pledged to yearning and pawned to pine * And the night of my passion all passion of lovers unthrones.
Their sympathies haply shall breathe in a Breeze like thee * And quicken forthright this framework of rotting bones.[1]

——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-first Night,

She resumed, It hath reached me, O auspicious King, that when Hasan read the scroll he was certified of deliverance from his

1 So Hafiz, "Bád-i-Sabá chu bugzari," etc.

trouble and made sure of winning reunion with those he loved. Then he walked forward a couple of steps and stopped, finding himself alone in a wild and perilous wold wherein was none to company with him, so he wept sore and recited the verses before mentioned. Then he walked on a few steps farther beside the river, till he came upon two little boys of the sons of the sorcerers, before whom lay a rod of copper graven with talismans, and beside it a skull-cap[1] of leather, made of three gores and wroughten in steel with names and characts. The cap and rod were upon the ground and the boys were disputing and beating each other, till the blood ran down between them; whilst each cried, "None shall take the wand but I." So Hasan interposed and parted them, saying, "What is the cause of your contention?" and they replied, "O uncle, be thou judge of our case, for Allah the Most High hath surely sent thee to do justice between us." Quoth Hasan, "Tell me your case, and I will judge between you"; and quoth one of them, "We twain are brothers-german and our sire was a mighty magician who dwelt in a cave on yonder mountain. He died and left us this cap and rod; and my brother saith:—None shall have the rod but I, whilst I say the like; so be thou judge between us and deliver us each from other." Hasan asked, "What is the difference between the rod and the cap, and what is their value? The rod appears to be worth six coppers[2] and the cap three"; whereto they answered, "Thou knowest not their properties." "And what are their properties?" "Each of them hath a wonderful secret virtue, wherefore the rod is worth the revenue of all the Islands of Wak and their provinces and dependencies, and the cap the like!" "By Allah, O my sons, discover to me their secret virtues." So they said, "O uncle, they are extraordinary; for our father wrought an hundred and thirty and five years at their contrivance, till he brought them to perfection, and ingrafted them with secret attributes which might serve him extraordinary services and engraved them after the likeness of the revolving sphere, and by their aid he dissolved all spells, and when

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1 Arab. "Takiyah." See vol. i. night xxii., and for the Tarn Kappe vol. iii. night ccciv. In the Sinthásana Dwatrinsati (vulgo. Singhásan Battisi) or Thirty-two Tales of a Throne, we find a bag always full of gold, a bottomless purse; earth which rubbed on the forehead overcomes all; a rod which during the first watch of the night furnishes jewelled ornaments, in the second a beautiful girl, in the third invisibility, and in the fourth a deadly foe or death; a flower-garland which renders the possessor invisible; and an unfading lotus-flower which produces a diamond every day.

2 Arab. "Judad," plur. of Jadid, lit.=new coin, ergo applied to those old and obsolete; 10 Judad were=one nusf or half dirham

he had made an end of their fashion, Death, which all needs must suffer, overtook him. Now the hidden virtue of the cap is, that whoso setteth it on his head is concealed from all folk's eyes, nor can any see him whilst it remaineth on his head; and that of the rod is that whoso owneth it hath authority over seven tribes of the Jinn, who all serve the order and ordinance of the rod; and whenever he who possesseth it smiteth therewith on the ground, their Kings come to do him homage, and all the Jinn are at his service." Now when Hasan heard these words he bowed his head groundwards awhile, then said in himself, "By Allah, I shall conquer every foe by means of this rod and cap, Inshallah! and I am worthier of them both than these two boys. So I will go about forthright to get them from the twain by craft, that I may use them to free myself and my wife and children from yonder tyrannical Queen, and then we will depart from this dismal stead, whence there is no deliverance for mortal man nor flight. Doubtless, Allah caused me not to fall in with these two lads but that I might get the rod and cap from them." Then he raised his head and said to the two boys, "If ye would have me decide the case I will make trial of you and see what each of you deserveth. He who overcometh his brother shall have the rod, and he who faileth shall have the cap." They replied, "O uncle, we depute thee to make trial of us and do thou decide between us as thou deemest fit." Hasan asked, "Will ye hearken to me and have regard to my words?" and they answered, "Yes." Then said he, "I will take a stone and throw it, and he who outrunneth his brother thereto and picketh it up shall take the rod, and the other who is out-raced shall take the cap." And they said, "We accept and consent to this thy proposal." Then Hasan took a stone and threw it with his might, so that it disappeared from sight. The two boys ran under and after it, and when they were at a distance he donned the cap and hending the rod in hand, removed from his place that he might prove the truth of that which the boys had said with regard to their secret properties. The younger outran the elder, and coming first to the stone, took it and returned with it to the place where they had left Hasan, but found no signs of him. So he called to his brother, saying, "Where is the man who was to be umpire between us?" Quoth the other, "I espy him not, neither wot I whether he hath flown up to heaven above or sunk into earth beneath." Then they sought for him, but saw him not, though all the while he was standing in his stead hard by them. So they abused each other, saying, "Rod and Cap are both gone; they are neither mine nor thine: and indeed our father

warned us of this very thing; but we forgot whatso he said." Then they retraced their steps, and Hasan also entered the city, wearing the cap and bearing the rod; and none saw him. Now when he was thus certified of the truth of their speech, he rejoiced with exceeding joy, and making the palace, went up into the lodging of Shawahi, who saw him not because of the cap. Then he walked up to a shelf[1] over her head, upon which were vessels of glass and chinaware, and shook it with his hand, so that what was thereon fell to the ground. The old woman cried out and beat her face; then she rose and restored the fallen things to their places,[2] saying in herself, "By Allah, methinks Queen Nur al-Huda hath sent a Satan to torment me, and he hath tricked me this trick! I beg Allah Almighty deliver me from her and preserve me from her wrath, for, O Lord, if she deal thus abominably with her half-sister, beating and hanging her, dear as she is to her sire, how will she do with a stranger like myself, against whom she is incensed?"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that the ancient Lady of Calamities cried, "When Queen Nur al-Huda doeth such misdeed to her sister, what will she do to a stranger like myself, against whom she is incensed?" Then said she, "I conjure thee, O devil, by the Most Compassionate, the Bountiful-great, the High of Estate, of Dominion Elate, Who man and Jinn did create, and by the writing upon the seal of Solomon David-son (upon both be the Peace!) speak to me and answer me." Quoth Hasan, "I am no devil; I am Hasan, the afflicted, the distraught." Then he raised the cap from his head and appeared to the old woman, who knew him and taking him apart, said to him, "What is come to thy reason, that thou returnest hither? Go hide thee; for, if this wicked woman have tormented thy wife with such torments, and she her sister, what will she do an she light on thee?" Then she told him all that had befallen his spouse and that wherein she was of

1 Arab. "Raff," a shelf proper, running round the room about 7-7½ feet from the ground. During my day it was the fashion in Damascus to range in line along the Raff splendid porcelain bowls brought by the Caravans in olden days from China, whilst on the table were placed French and English specimens of white and gold "china" worth perhaps a franc each.

2 Lane supposes that the glass and china-ware had fallen upon the diwan running round the walls under the Raff and were not broken.

travail and torment and tribulation, and straitly described all the pains she endured, adding, "And indeed the Queen repenteth her of having let thee go, and hath sent one after thee, promising him an hundredweight of gold and my rank in her service, and she hath sworn that if he bring thee back she will do thee and thy wife and children dead." And she shed tears and discovered to Hasan what the Queen had done with herself, whereat he wept, and said, "O my lady, how shall I do to escape from this land and deliver myself and my wife and children from this tyrannical Queen, and how devise to return with them in safety to my own country?" Replied the old woman, "Woe to thee! Save thyself?" Quoth he, "There is no help but I deliver her and my children from the Queen perforce and in her despite." And quoth Shawahi, "How canst thou forcibly rescue them from her? Go and hide thyself, O my son, till Allah Almighty empower thee." Then Hasan showed her the rod and the cap, whereat she rejoiced with joy exceeding and cried, "Glory be to Him Who quickeneth the bones, though they be rotten! By Allah, O my son, thou and thy wife were but of lost folk; now, however, thou art saved, thou and thy wife and children. For I know the rod, and I know its maker, who was my Shaykh in the science of Gramarye. He was a mighty magician, and spent an hundred and thirty and five years working at this rod and cap, till he brought them to perfection, when Death, the inevitable, overtook him. And I have heard him say to his two boys:—O my sons, these two things are not of your lot, for there will come a stranger from a far country who will take them from you by force, and ye shall not know how he taketh them. Said they:—O our father, tell us how he will avail to take them. But he answered:—I wot not. And O my son," added she, "how availedst thou to take them?" So he told her how he had taken them from the two boys, whereat she rejoiced, and said, "O my son, since thou hast gotten the whereby to free thy wife and children, give ear to what I shall say to thee. For me there is no woning with this wicked woman, after the foul fashion in which she durst use me; so I am minded to depart from her to the caves of the Magicians and there abide with them until I die. But do thou, O my son, don the cap and hend the rod in hand and enter the place where thy wife and children are. Unbind her bonds and smite the earth with the rod saying:—Be ye present, O servants of these names! whereupon the servants of the rod will appear; and if there present himself one of the Chiefs of the Tribes, command him whatso thou shalt wish and will."

So he farewelled her and went forth donning the cap and hending the rod and entered the place where his wife was. He found her well-nigh lifeless, bound to the ladder by her hair, tearful-eyed and woeful-hearted, in the sorriest of plights, knowing no way to deliver herself. Her children were playing under the ladder, whilst she looked at them and wept for them and herself, because of the barbarities and sore treatings and bitter penalties which had befallen her; and he heard her repeat these couplets[1] :—

There remaineth not aught save a fluttering breath and an eye whose owner is confounded.
And a desirous lover whose bowels are burned with fire, notwithstanding which she is silent.
The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe pitieth!

When Hasan saw her in this state of torment and misery and ignominy and infamy, he wept till he fainted; and when he recovered, he saw his children playing and their mother aswoon for excess of pain; so he took the cap from his head and the children saw him and cried out, "O our father!" Then he covered his head again and the Princess came to herself hearing their cry, but saw only her children weeping and shrieking, "O our father!" When she heard them name their sire and weep, her heart was broken and her vitals rent asunder and she said to them, "What maketh you in mind of your father at this time?" And she wept sore and cried out, from a bursten liver and an aching bosom, "Where are ye and where is your father?" Then she recalled the days of her union with Hasan and what had befallen her since her desertion from him, and wept with sore weeping till her cheeks were seared and furrowed and her face was drowned in a briny flood. Her tears ran down and wetted the ground, and she had not a hand loose to wipe them from her cheeks, whilst the flies fed their fill on her skin, and she found no helper but weeping and no solace but improvising verses. Then she repeated these couplets :—

I call to mind the parting-day that rent our loves in twain, When, as I turned away, the tears in very streams did rain.
The cameleer urged on his beasts with them, what while I found Nor strength nor fortitude, nor did my heart with me remain.
Yea, back I turned, unknowing of the road nor might shake off The trance of grief and longing love that numbed my heart and brain;

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1 These lines have occurred in night dclxxxix. I quote Lane.

And worst of all betided me, on my return, was one Who came to me in lowly guise to glory in my pain.
Since the belovéd's gone, O soul, forswear the sweet of life Nor covet its continuance, for, wanting him, 'twere vain.
List, O my friend, unto the tale of love, and God forbid That I should speak and that thy heart to hearken should not deign!
As 'twere El Asmaï himself, of passion I discourse Fancies rare and marvellous, linked in an endless chain.[1]

——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-third Night,

She continued, When Hasan went in to his wife he saw his children and heard her repeating the verses afore-mentioned.[2] Then she turned right and left, seeking the cause of her children's crying out, "O our father!" but saw no one, and marvelled that her sons should name their sire at that time and call upon him. But when Hasan heard her verses, he wept till he swooned away and the tears railed down his cheeks like rain. Then he drew near the children and raised the cap from his head unseen of his wife, whereupon they saw him and they knew him and cried out, saying, "O our father!" Their mother fell a-weeping again, when she heard them name their sire's name and said, "There is no avoiding the doom which Almighty Allah hath decreed!" adding, "O Strange! What garreth them think of their father at this time and call upon him, albeit it is not of their wont?" Then she wept and recited these couplets:—

The land of lamping moon is bare and drear; * O eyne of me pour forth the brimming tear!
They marched: how shall I now be patient? * That I nor heart nor patience own I swear!
O ye, who marched yet bide in heart of me, * Will you, O lords of me, return to that we were?
What harm if they return and I enjoy * Meeting, and they had ruth on tears of care?
Upon the parting-day they dimmed these eyne, * For sad surprise, and lit the flames that flare.
Sore longed I for their stay, but Fortune stayed * Longings and turned my hope to mere despair.

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1 The lines have occurred before. I quote Mr. Payne.
2 This formula, I repeat, especially distinguishes the Tale of Hasan of Bassorah.

Return to us (O love!) by Allah, deign! • Enow of tears have flowed for absence-bane.

Then Hasan could no longer contain himself, but took the cap from his head; whereupon his wife saw him and recognising him screamed a scream which startled all in the palace, and said to him, "How camest thou hither? From the sky hast thou dropped or through the earth hast thou come up?" And her eyes brimmed with tears and Hasan also wept. Quoth she, "O man, this be no time for tears or blame. Fate hath had its course and the sight was blinded and the Pen hath run with what was ordained of Allah when time was begun: so, Allah upon thee whencesoever thou comest, go hide, lest any espy thee and tell my sister and she do thee and me die!" Answered he, "O my lady and lady of all Queens, I have adventured myself and come hither, and either I will die or I will deliver thee from this strait and travel with thee and my children to my country, despite the nose of this thy wickedest sister." But as she heard his words she smiled and for awhile fell to shaking her head and said, "Far, O my life, far is it from the power of any except Allah Almighty to deliver me from this my strait! Save thyself by flight and wend thy ways and cast not thyself into destruction; for she hath conquering hosts none may withstand. Given that thou tookest me and wentest forth, how canst thou make thy country and escape from these islands and the perils of these awesome places? Verily, thou hast seen on thy way hither the wonders, the marvels, the dangers and the terrors of the road, such as none may escape, not even one of the rebel Jinns. Depart, therefore, forthright and add not cark to my cark and care to my care, neither do thou pretend to rescue me from this my plight; for who shall carry me to thy country through all these vales and thirsty wolds and fatal steads?" Rejoined Hasan, "By thy life, O light of mine eyes, I will not depart this place nor fare but with thee!" Quoth she, "O man! How canst thou avail unto this thing and what manner of man art thou? Thou knowest not what thou sayest! None can escape from these realms, even had he command over Jinns, Ifrits, magicians, chiefs of tribes and Marids. Save thyself and leave me; perchance Allah will bring about good after ill." Answered Hasan, "O lady of fair ones, I came not save to deliver thee with this rod and with this cap." And he told her what had befallen him with the two boys; but, whilst he was speaking, behold, up came the Queen and heard their speech. Now when he was ware of her, he donned the cap and was hidden from sight, and she entered

and said to the Princess, "O wanton, who is he with whom thou wast talking?" Answered Manar al-Sana, "Who is with me that should talk with me, except these children?" Then the Queen took the whip and beat her, whilst Hasan stood by and looked on, nor did she leave beating her till she fainted; whereupon she bade transport her to another place. So they loosed her and carried her to another chamber, whilst Hasan followed unseen. There they cast her down, senseless, and stood gazing upon her till she revived and recited these couplets[1]:—

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids;
And I vowed that if Fortune reunite us, I would never again mention our separation;
And I would say to the envious, Die ye with regret; By Allah, I have now attained my desire!
Joy hath overwhelmed me to such a degree that by its excess it hath made me weep.
O eye, how hath weeping become thy habit? Thou weepest in joy as well as in sorrows.

When she ceased her verse the slave-girls went out from her and Hasan took off the cap; whereupon his wife said to him, "See, O man, all this befell me not save by reason of my having rebelled against thee and transgressed thy commandment and gone forth without thy leave.[2] So Allah upon thee, blame me not for my sins, and know that women never wot a man's worth till they have lost him. Indeed, I have offended and done evil; but I crave pardon of Allah Almighty for whatso I did, and if He reunite us, I will never again gainsay thee in aught, no, never!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Hasan's wife besought pardon of him saying, "Blame me not for my sin; and indeed I crave mercy of Allah Almighty." Quoth Hasan (and indeed his heart ached for her), "'Twas not thou that wast in fault; nay, the fault was mine and mine only, for I fared forth and left thee with one who knew not thy rank, neither thy worth

1 These lines have occurred in vol. i. night xxiv. I quote Lane.

2 She speaks to the 'Gallery," who would enjoy a loud laugh against Mistress Gadabout. The end of the sentence must speak to the heart of many a widow.

nor thy degree. But know, O beloved of my heart and fruit of my vitals and light of mine eyes, that Allah (blessed be He!) hath ordained to me power of releasing thee; so, say me, wouldst thou have me carry thee to thy father's home, there to accomplish what Allah decreeth unto thee, or wilt thou forthright depart with me to mine own country, now that relief is come to thee?" Quoth she, "Who can deliver me save the Lord of the Heavens? Go to thy mother-land and put away from thee false hope; for thou knowest not the perils of these parts which, an thou obey me not, soon shalt thou sight." And she improvised these couplets:—

On me and with me bides thy volunty; * Why then such anger, such despite to me?
Whate'er befell us Heaven forbid that love * Fade for long time or e'er forgotten be!
Ceased not the spy to haunt our sides, till seen * Our love estranged and then estranged was he:
In truth I trusted to fair thoughts of thine * Though spake the wicked spy maliciously.
We'll keep the secret 'twixt us twain and hold * Although the brand of blame unsheathed we see.
The livelong day in longing love I spend * Hoping acceptance-message from my friend.

Then wept she and her children, and the handmaidens heard them: so they came in to them and found them weeping, but saw not Hasan with them; wherefore they wept for ruth of them and damned Queen Nur al-Huda. Then Hasan took patience till night came on and her guards had gone to their sleeping-places, when he arose and girded his waist; then went up to her, and loosing her, kissed her on the head and between the eyes and pressed her to his bosom, saying, "How long have we wearied for our mother-land and for reunion there! Is this our meeting in sleep or on wake?" Then he took up the elder boy and she took up the younger and they went forth the palace; and Allah veiled them with the veil of His protection, so that they came safe to the outer gate which closed the entrance to the Queen's Serraglio. But finding it locked from without, Hasan said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily we are Allah's and unto Him shall we return!" With this they despaired of escape and Hasan beat hand upon hand, saying, "O dispeller of dolours! Indeed, I had bethought me of every thing and considered its conclusion but this; and now, when it is daybreak, they will take us, and

what device have we in this case?" And he recited the following two couplets[1]:—

Thou madest fair thy thought of Fate, whenas the days were fair, And fearedst not the unknown ills that they to thee might bring.
The nights were fair and calm to thee; thou wast deceived by them, For in the peace of night is born full many a troublous thing.

Then Hasan wept and his wife wept for his weeping and for the abasement she had suffered and the cruelties of Time and Fortune:—

Baulks me my Fate as tho' she were my foe; * Each day she showeth me new cark and care:
Fate, when I aim at good, brings clear reverse, * And lets foul morrow wait on day that's fair.

And also these:—

Irks me my Fate and clean unknows that I * Of my high worth her shifts and shafts despise.
She nights parading what ill-will she works: * I night parading Patience to her eyes.

Then his wife said to him, "By Allah, there is no relief for us but to kill ourselves and be at rest from this great and weary travail; else we shall suffer grievous torment on the morrow." At this moment, behold, they heard a voice from without the door say, "By Allah, O my Lady Manar al-Sana, I will not open to thee and thy husband Hasan, except ye obey me in whatso I shall say to you!" When they heard these words they were silent for excess of fright and would have returned whence they came; when lo! the voice spake again saying, "What aileth you both to be silent and answer me not?" Therewith they knew the speaker for the old woman Shawahi, Lady of Calamities, and said to her, "Whatsoever thou biddest us that will we do; but first open the door to us; this being no time for talk." Replied she, "By Allah, I will not open to you until ye both swear to me that you will take me with you and not leave me with yonder whore: so, whatever befalleth you shall befall me; and if ye escape, I shall escape; and if ye perish, I shall perish: for yonder abominable woman, tribade[2] that she is! entreateth me with indignity and still tormenteth me on your account; and thou, O my daughter, knowest my worth." Now recognising her, they trusted in her and sware to her an oath such as contented her, whereupon she opened the door to them.

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1 These lines occur in vol. i. night i.: so I quote Mr. Payne.
2 Arab. "Musáhikah"; the more usual term for a Tribade is "Sahíkah" from "Sahk."







No. 44.

Hasan of Bassorah.

"Smiting the earth with the rod . . . the earth clave asunder and out came ten Ifrits, with their feet in the bowels of the earth and their heads in the clouds."

and they fared forth and found her riding on a Greek jar of red earthenware with a rope of palm-fibres about its neck,[1] which rolled under her and ran faster than a Najdi colt, and she came up to them, and said, "Follow me and fear naught, for I know forty modes of magic by the least of which I could make this city a dashing sea, swollen with clashing billows, and ensorcel each damsel therein to a fish, and all before dawn. But I was not able to work aught of my mischief, for fear of the King her father and of regard to her sisters, for that they are formidable, by reason of their many guards and tribesmen and servants. However, soon will I show you wonders of my skill in withcraft; and now let us on, relying upon the blessing of Allah and His good aid." Now Hasan and his wife rejoiced in this, making sure of escape,—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Hasan and his wife, accompanied by the ancient dame Shawahi, fared forth from the palace, they made sure of deliverance and they walked on till they came without the city, when he fortified his heart and, smiting the earth with the rod, cried, "Ho, ye servants of these names, appear to me and acquaint me with your conditions!" Thereupon the earth clave asunder and out came ten[2] Ifrits, with their feet in the bowels of the earth and their heads in the clouds. They kissed earth three times before Hasan and said as with one voice, "Adsumus! Here are we at thy service, O our lord and ruler over us! What dost thou bid us do? For we hear and obey thy commandment. An thou wilt, we will dry thee up seas and remove mountains from their places." So Hasan rejoiced in their words and at their speedy answer to his evocation; then taking courage and bracing up his resolution, he said to them, "Who are ye and what be your names and your races, and to what tribes and clans and companies appertain ye?" They kissed earth once more and answered as with one voice, saying, "We are seven Kings, each ruling over seven tribes of the Jinn of all conditions, and Satans and Marids, flyers and divers, dwellers in mountains and wastes and wolds and haunters of the

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1 *i.e.* by way of halter. This jar is like the cask in Auerbach's Keller; and has already been used by witches; night dlxxxvii.

2 Here they are ten, but afterwards they are reduced to seven: I see no reason for changing the text with Lane and Payne.

seas: so bid us do whatso thou wilt; for we are thy servants and thy slaves, and whoso possesseth this rod hath dominion over all our necks and we owe him obedience." Now when Hasan heard this, he rejoiced with joy exceeding, as did his wife and the old woman, and presently he said to the Kings of Jinn, "I desire of you that ye show me your tribes and hosts and guards." "O our lord," answered they, "if we show thee our tribes, we fear for thee and these who are with thee, for their name is legion and they are various in form and fashion, figure and favour. Some of us are heads sans bodies and others bodies sans heads, and others again are in the likeness of wild beasts and ravening lions. However, if this be thy will, there is no help but we first show thee those of us who are like unto wild beasts. But, O our lord, what wouldst thou of us at this present?" Quoth Hasan, "I would have you carry me forthwith to the city of Baghdad, me and my wife and this honest woman." But hearing his words they hung down their heads and were silent, whereupon Hasan asked them, "Why do ye not reply?" And they answered as with one voice, "O our lord and ruler over us, we are of the covenant of Solomon son of David (upon the twain be the Peace!) and he sware us in that we would bear none of the sons of Adam on our backs; since which time we have borne no mortal on back or shoulder: but we will straightway harness the horses of the Jinn that shall carry thee and thy company to thy country." Hasan enquired, "How far are we from Baghdad?" and they, "Seven years' journey for a diligent horseman." Hasan marvelled at this and said to them, "Then how came I hither in less than a year?" and they said, "Allah softened to thee the hearts of His pious servants, else hadst thou never come to this country nor hadst thou set eyes on these regions; no, never! For the Shaykh Abd al-Kaddus, who mounted thee on the elephant and the magical horse, traversed with thee, in ten days, three years' journey for a well-girt rider, and the Ifrit Dahnash, to whom the Shaykh committed thee, carried thee a three years' march in a day and a night; all which was of the blessing of Allah Almighty, for that the Shaykh Abu al-Ruwaysh is of the seed of Ásaf bin Barkhiyá[1] and knoweth the Most Great Name of Allah.[2] Moreover, from Baghdad to the palace of the damsels is a year's journey, and this maketh up the seven years." When Hasan heard this he marvelled with exceeding marvel and cried, "Glory be to God, Facilitator of the hard, Fortifier of the weak, heart, Approximator of the far and

1 Wazir of Solomon. See vol. i. night iii.
2 Arab. "Ism al-A'azam," the Ineffable Name.

Humbler of every froward tyrant, Who hath eased us of every accident and carried me to these countries and subjected to me these creatures and reunited me with my wife and children! I know not whether I am asleep or awake, or if I be sober or drunken!" Then he turned to the Jinn and asked, "When ye have mounted me upon your steeds, in how many days will they bring us to Baghdad?" and they answered, "They will carry you thither under the year, but not till after ye have endured terrible perils and hardships and horrors, and ye have traversed thirsty Wadys and frightful wastes and horrible steads without number; and we cannot promise thee safety, O our lord, from the people of these islands,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that the Jann said to Hasan, "We cannot promise thee safety, O our lord, from this Islandry, nor from the mischief of the Supreme King and his enchanters and warlocks. It may be they will overcome us and take you from us and we fall into affliction with them, and all to whom the tidings shall come after this will say to us:—Ye are wrong-doers! How could ye go against the Supreme King and carry a mortal out of his dominions, and eke the King's daughter with him?" adding, "Wert thou alone with us the thing were light; but He who conveyed thee hither is capable to carry thee back to thy country and reunite thee with thine own people forthright and in readiest plight. So take heart and put thy trust in Allah and fear not; for we are at thy service to convey thee to thy country." Hasan thanked them therefor and said, "Allah requite you with good! but now make haste with the horses"; they replied, "We hear and we obey"; and struck the ground with their feet, whereupon it opened and they disappeared within it and were absent awhile, after which they suddenly reappeared with three horses, saddled and bridled, and on each saddle-bow a pair of saddle-bags, with a leathern bottle of water in one pocket and the other full of provaunt. So Hasan mounted one steed and took a child before him, whilst his wife mounted a second and took the other child before her. Then the old woman alighted from the jar and bestrode the third horse, and they rode on without ceasing all night. At break of day they turned aside from the road and made for the mountain, whilst their tongues ceased not to name Allah. Then they fared on

under the highland all that day till Hasan caught sight of a black object afar, as it were a tall column of smoke a-twisting skywards; so he recited somewhat of the Koran and Holy Writ, and sought refuge with Allah from Satan the Stoned. The black thing grew plainer as they drew near, and when hard by it they saw that it was an Ifrit, with a head like a huge dome and tusks like grapnels and jaws like a lane, and nostrils like ewers and ears like leathern targes, and mouth like a cave and teeth like pillars of stone, and hands like winnowing forks and legs like masts: his head was in the cloud and his feet in the bowels of the earth had plowed. Whenas Hasan gazed upon him he bowed himself and kissed ground before him, saying, "O Hasan, have no fear of me; for I am the chief of the dwellers in this land, which is the first of the Isles of Wak, and I am a Moslem and an adorer of the One God. I have heard of you and your coming, and when I knew of your case I desired to depart from the land of the magicians to another land, void of inhabitants and far from men and Jinn, that I might dwell there alone and worship Allah till my fated end came upon me. So I wish to accompany you and be your guide, till ye fare forth of the Wak Islands; and I will not appear save at night; and do ye hearten your hearts on my account; for I am a Moslem, even as ye are Moslems." When Hasan heard the Ifrit's words he rejoiced with exceeding joy and made sure of deliverance; and he said to him, "Allah requite thee weal! Go with us relying upon the blessing of Allah!" So the Ifrit forewent them and they followed, talking and making merry, for their hearts were pleased and their breasts were eased, and Hasan fell to telling his wife all that had befallen him and all the hardships he had undergone, whilst she excused herself to him and told him, in turn, all she had seen and suffered. They ceased not faring all that night——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that they ceased not faring all that night and the horses bore them like the blinding leven, and when the day rose all put their hands to the saddle-bags and took forth provaunt which they ate and water which they drank. Then they sped diligently on their way, preceded by the Ifrit, who turned aside with them from the beaten track into another road, till then untrodden, along the sea-shore, and they ceased not faring on, without stopping, across Wadys and wolds

whole month, till on the thirty-first day there arose before them a dust-cloud that walled the world and darkened the day; and when Hasan saw this he was confused and turned pale; and more so when a frightful crying and clamour struck their ears. Thereupon the old woman said to him, "O my son, this is the army of the Wak Islands that hath overtaken us; and presently they will lay violent hands on us." Hasan asked, "What shall I do, O my mother?" and she answered, "Strike the earth with the rod." He did so, whereupon the Seven Kings presented themselves and saluted him with the salam, kissing ground before him and saying, "Fear not, neither grieve." Hasan rejoiced at these words and answered them, saying, "Well said, O Princes of the Jinn and the Ifrits! This is your time!" Quoth they, "Get ye up to the mountain-top, thou and thy wife and children and she who is with thee, and leave us to deal with them, for we know that you all are in the right and they in the wrong and Allah will aid us against them." So Hasan and his wife and children and the old woman dismounted and, dismissing the horses, ascended the flank of the mountain.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-eighth Night,

She continued, It hath reached me, O auspicious King, that Hasan with his wife, his children and the ancient dame ascended the mountain flank after they had dismissed the coursers. Presently, up came Queen Nur al-Huda, with the troops right and left, and the captains went round about among the host and ranged them rank by rank in battle array. Then the hosts charged down upon each other and clashed together the twain with a mighty strain, the brave pressed on amain and the coward to fly was fain and the Jinn cast flames of fire from their mouths, whilst the smoke of them rose up to the confines of the sky and the two armies appeared and disappeared. The champions fought and heads flew from trunks and the blood ran in rills; nor did brand leave to play and blood to flow and battle fire to flow till the murk o' night came, when the two hosts drew apart and alighting from their steeds, rested upon the field by the fires they had kindled. Therewith the Seven Kings went up to Hasan and kissed earth before him. He pressed forwards to meet them and thanked them and prayed Allah to give them the victory and asked them how they had fared with the Queen's troops. Quoth they, "They will not withstand us more than three days, for we had the better

of them to-day, taking some two thousand of them prisoners and slaying of them much folk whose compt may not be told. So be of good cheer and broad of breast." Then they farewelled him and went down to look after the safety of their troops; and they ceased not to keep up the fires till the morning rose with its sheen and shone, when the fighting-men mounted their horses of noble strain and smote one another with thin-edged skean, and with brown of bill they thrust amain, nor did they cease that day battle to darraign. Moreover, they passed the night on horseback clashing together like dashing seas; raged among them the fires of war and they stinted not from battle and jar, till the armies of Wak were defeated and their power broken and their courage quelled; their feet slipped and whither they fled soever defeat was before them; wherefore they turned tail and of flight began to avail; but the most part of them were slain and their Queen and her chief officers and the grandees of her realm were captive ta'en. When the morning morrowed, the Seven Kings presented themselves before Hasan and set for him a throne of alabaster inlaid with pearls and jewels, and he sat down thereon. They also set thereby a throne of ivory, plated with glittering gold, for the Princess Manar al-Sana and another for the ancient dame Shawahi Zat al-Dawahi. Then they brought before them the prisoners, and, among the rest, Queen Nur al-Huda with elbows pinioned and feet fettered, whom when Shawahi saw, she said to her, "Thy recompense, O harlot, O tyrant, shall be that two bitches be starved, and two mares stinted of water till they be athirst: then shalt thou be bound to the mares' tails and these driven to the river, with the bitches following thee that they may rend thy skin; and after, thy flesh shall be cut off and given them to eat. How couldst thou do with thy sister such deed, O strumpet, seeing that she was lawfully married, after the ordinance of Allah and of His Apostle? For there is no monkery in Al-Islam and marriage is one of the institutions of the Apostle (upon whom be the Peace[1]!) nor were women created but for men." Then Hasan commanded to put all the captives to the sword and the old women cried out, saying, "Slay them all and spare none[2]!" But, when Princess Manar

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1 The tradition is that Mohammed asked Akáf al-Wadá'ah, "Hast a wife?" and when answered in the negative, "Then thou appertainest to the brotherhood of Satans! An thou wilt be one of the Christian monks then company therewithal; but an thou be of us, know that it is our custom to marry!"

2 The old woman, in the East as in the West, being the most vindictive of her kind I have noted (Pilgrimage, iii. 70) that a Badawi will sometimes

No. 45.

Hasan of Bassorah.

"Their Queen and her chief officers and the grandees of her realm were captive ta'en. . . . The Seven Kings . . . set thereby a throne of ivory."





al-Sana saw her sister in this plight, a bondswoman and in fetters, she wept over her and said, "O my sister, who is this hath conquered us and made us captives in our own country?" Quoth Nur al-Huda, "Verily, this is a mighty matter. Indeed this man Hasan hath gotten the mastery over us and Allah hath given him dominion over us and over all our realm and he hath overcome us, us and the Kings of the Jinn." And quoth her sister, "Indeed, Allah aided him not against you nor did he overcome you nor capture you save by means of this cap and rod." So Nur al-Huda was certified and assured that he had conquered her by means thereof and humbled herself to her sister, till she was moved to ruth for her and said to her husband, "What wilt thou do with my sister? Behold, she is in thy hands and she hath done thee no misdeed that thou shouldest punish her." Replied Hasan, "Her torturing of thee was misdeed enow." But she answered, saying, "She hath excuse for all she did with me. As for thee, thou hast set my father's heart on fire for the loss of me, and what will be his case if he lose my sister also?" And he said to her, "'Tis thine to decide; do whatso thou wilt." So she bade loose her sister and the rest of the captives and they did her bidding. Then she went up to Queen Nur al-Huda and embraced her, and they wept together a long while; after which quoth the Queen, "O my sister, bear me not malice for that I did with thee"; and quoth Manar al-Sana, "O my sister, this was fore-ordained to me by Fate." Then they sat on the couch talking, and Manar al-Sana made peace between the old woman and her sister after the goodliest fashion, and their hearts were set at ease. Thereupon Hasan dismissed the servants of the rod thanking them for the succour which they had afforded him against his foes, and Manar al-Sana related to her sister all that had befallen her with Hasan her husband, and every thing he had suffered for her sake, saying, "O my sister, since he hath done these deeds and is possessed of this might and Allah Almighty hath gifted him with such exceeding prowess that he hath entered our country and beaten thine army and taken thee prisoner and defied our father, the Supreme King, who hath dominion over all the Princes of the Jinn, it behoveth us to fail not of what is due to him." Replied Nur al-Huda, "By Allah,

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though in shame take the blood-wit; but that if it be offered to an old woman she will dash it to the ground and clutch her knife and fiercely swear by Allah that she will not eat her son's blood.

O my sister, thou sayest sooth in whatso thou tellest me of the marvels which this man hath seen and suffered; and none may fail of respect to him. But was all this on thine account, O my sister?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-ninth Night,

She pursued, It hath reached me, O auspicious King, that when Princess Manar al-Sana repeated to her sister these praises of Hasan, the other replied, "By Allah, this man can claim all respect more by token of his generosity. But was all this on thine account?" "Yes," answered Manar al-Sana, and they passed the night in converse till the morning morrowed and the sun rose and they were minded to depart. So they farewelled one another and Manar al-Sana gave God-speed to the ancient dame after the reconciling her with Queen Nur al-Huda. Thereupon Hasan smote the earth with the rod and its servants the Jinn appeared and saluted him, saying, "Praised be Allah, Who hath set thy soul at rest! Command us what thou wilt, and we will do it for thee in less than the twinkling of an eye." He thanked them for their saying and said to them, "Allah requite you with good! Saddle me two steeds of the best." So they brought him forthwith two saddled coursers, one of which he mounted, taking his elder son before him, and his wife rode the other, taking the younger son in front of her. Then the Queen and the old woman also backed horse and departed, Hasan and his wife following the right and Nur al-Huda and Shawahi the left hand road. The spouses fared on with their children without stopping for a whole month, till they drew in sight of a city, which they found compassed about with trees and streams and, making the trees, dismounted beneath them thinking to rest there. As they sat talking, behold, they saw many horsemen coming towards them, whereupon Hasan rose, and going to meet them saw that it was King Hassun, Lord of the Land of Camphor and Castle of Crystal, with his attendants. So Hasan went up to the King and kissed his hands and saluted him; and when Hassun saw him he dismounted and seating himself with Hasan upon carpets under the trees returned his salam and gave him joy of his safety and rejoiced in him with exceeding joy, saying to him, "O Hasan, tell me all that hath befallen thee, first and last." So he told him all of that, whereupon the King marvelled and said to him, "O my son, none ever reached the

Islands of Wak and returned thence but thou, and indeed thy case is wondrous; but Alhamdolillah—praised be God—for safety!" Then he mounted and bade Hasan ride with his wife and children into the city, where he lodged them in the guest-house of his palace; and they abode with him three days, eating and drinking in mirth and merriment, after which Hasan sought Hassun's leave to depart to his own country, and the King granted it. Accordingly, they took horse and the King rode with them ten days, after which he farewelled them and turned back, whilst Hasan and his wife and children fared on a whole month, at the end of which time they came to a great cavern, whose floor was of brass. Quoth Hasan to his wife, "Kennest thou yonder cave?" and quoth she, "No." Said he, "Therein dwelleth a Shaykh, Abu al-Ruwaysh hight, to whom I am greatly beholden, for that he was the means of my becoming acquainted with King Hassun." Then he went on to tell her all that had passed between him and Abu al-Ruwaysh; and as he was thus engaged, behold, the Shaykh himself issued from the cavern-mouth. When Hasan saw him, he dismounted from his steed and kissed his hands, and the old man saluted him and gave him joy of his safety and rejoiced in him. Then he carried him into the antre and sat down with him, whilst Hasan related to him what had befallen him in the Islands of Wak; whereat the Elder marvelled with exceeding marvel and said, "O Hasan, how didst thou deliver thy wife and children?" So he told him the tale of the cap and the rod, hearing which he wondered and said, "O Hasan, O my son, but for this rod and the cap thou hadst never delivered thy wife and children." And he replied, "Even so, O my lord." As they were talking there came a knocking at the door and Abu al-Ruwaysh went out and found Abd al-Kaddus mounted on his elephant. So he saluted him and brought him into the cavern, where he embraced Hasan and congratulated him on his safety, rejoicing greatly in his return. Then said Abu al-Ruwaysh to Hasan, "Tell the Shaykh Abd al-Kaddus all that hath befallen thee, O Hasan." He repeated to him everything that had passed, first and last, till he came to the tale of the rod and cap;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirtieth Night,

She resumed, It hath reached me, O auspicious King, that Hasan began relating to Shaykh Abd al-Kaddus and Shaykh Abu

al-Ruwaysh (who sat chatting in the cave) all that had passed, first and last, till he came to the tale of the rod and cap; whereupon quoth Abd al-Kaddus, "O my son, thou hast delivered thy wife and thy children and hast no further need of the two. Now we were the means of thy winning to the Islands of Wak, and I have done thee kindness for the sake of my nieces, the daughters of my brother; wherefore I beg thee, of thy bounty and favour, to give me the rod and the Shaykh Abu al-Ruwaysh the cap." When Hasan heard this he hung down his head, being ashamed to reply, "I will not give them to you," and said in his mind, "Indeed these two Shaykhs have done me great kindness and were the means of my winning to the Islands of Wak, and but for them I had never made the place, nor delivered my children, nor had I gotten me this rod and cap." So he raised his head and answered, "Yes, I will give them to you: but, O my lords, I fear lest the Supreme King, my wife's father, come upon me with his commando and combat with me in my own country, and I be unable to repel them, for want of the rod and the cap." Replied Abd al-Kaddus, "Fear not, O my son; we will continually succour thee and keep watch and ward for thee in this place; and whosoever shall come against thee from thy wife's father or any other, him we will fend off from thee; wherefore be thou of good cheer and keep thine eyes cool of tear, and hearten thy heart and broaden thy breast and feel naught whatsoever of fear, for no harm shall come to thee." When Hasan heard this he was abashed and gave the cap to Abu al-Ruwaysh, saying to Abd al-Kaddus, "Accompany me to my own country and I will give thee the rod." At this the two elders rejoiced with exceeding joy and made him ready riches and treasures which beggar all description. He abode with them three days, at the end of which he set out again, and the Shaykh Abd al-Kaddus made ready to depart with him. So he and his wife mounted their beasts, and Abd al-Kaddus whistled when, behold, a mighty big elephant trotted up with fore hand and feet on amble from the heart of the desert and he took it and mounted it. Then they farewelled Abu al-Ruwaysh who disappeared in his cavern; and they fared on across country, traversing the land in its length and breadth wherever Abd al-Kaddus guided them by a short cut and an easy way, till they drew near the land of the Princesses; whereupon Hasan rejoiced at finding himself once more near his mother, and praised Allah for his safe return and reunion with his wife and children after so many hardships and perils, and thanked Him for His favours and bounties, reciting these couplets:—

Haply shall Allah deign us twain unite * And lockt in strict embrace we'll hail the light:
And wonders that befell me I'll recount, * And all I suffered from the Severance-blight;
And fain I'll cure mine eyes by viewing you * For ever yearned my heart to see your sight:
I hid a tale for you my heart within * Which when we meet o' morn I'll fain recite:
I'll blame you for the deeds by you were done * But while blame endeth love shall stay in sight.

Hardly had he made an end of these verses when he looked, and behold, there rose to view the Green Dome[1] and the Jetting Fount and the Emerald Palace, and the Mountain of Clouds showed to them from afar; whereupon quoth Abd al-Kaddus, "Rejoice, O Hasan, in good tidings; to-night shalt thou be the guest of my nieces!" At this he joyed with exceeding joy, and as also did his wife, and they alighted at the domed pavilion, where they took their rest,[2] and ate and drank; after which they mounted horse again and rode on till they came upon the palace. As they drew near, the Princesses, who were daughters of the King, brother to Shaykh Abd al-Kaddus, came forth to meet them and saluted them and their uncle, who said to them, "O daughters of my brother, behold, I have accomplished the need of this your brother Hasan, and have helped him to regain his wife and children." So they embraced him, and gave him joy of his return in safety and health, and of his reunion with his wife and children, and it was a day of festival[3] with them. Then came forward Hasan's sister, the youngest Princess, and embraced him, weeping with sore weeping, whilst he also wept for his long desolation, after which she complained to him of that which she had suffered for the pangs of separation and weariness of spirit in his absence, and recited these two couplets:—

After thy faring never chanced I 'spy * A shape, but did thy form therein descry:

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1 Neither dome nor fount, etc., are mentioned before, the normal inadvertency.

2 In Eastern travel the rest comes before the eating and drinking.

3 Arab. "'Id" (pron. 'Eed) which I have said (vol. i. night xxxi.) is applied to the two great annual festivals, the "Fête of Sacrifice," and the "Break-Fast." The word denotes restoration to favour, and Moslems explain as the day on which Adam (and Eve), who had been expelled from Paradise for disobedience, was re-established (U'ida) by the relenting of Allah. But the name doubtless dates amongst Arabs from days long before they had heard of the "Lord Nomenclator."

Nor closed mine eyes in sleep but thee I saw, * E'en as though dwelling 'twixt the lid and eye.

When she had made an end of her verses, she rejoiced with joy exceeding, and Hasan said to her, "O my sister, I thank none in this matter save thyself over all thy sisters, and may Allah Almighty vouchsafe thee aidance and countenance!" Then he related to her all that had passed in his journey, from first to last, and all that he had undergone, telling her what had betided him with his wife's sister, and how he had delivered his wife and wees, and he also described to her all that he had seen of marvels and grievous perils, even to how Queen Nur al-Huda would have slain him and his spouse and children, and none saved them from her but the Lord the Most High. Moreover, he related to her the adventure of the cap and the rod, and how Abd al-Kaddus and Abu al-Ruwaysh had asked for them and he had not agreed to give them to the twain save for her sake; wherefore she thanked him and blessed him, wishing him long life; and he cried, "By Allah, I shall never forget all the kindness thou hast done me from incept to conclusion."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that when Hasan forgathered with the Princesses, he related to his sister all that he had endured and said to her, "Never will I forget what thou hast done for me from incept to conclusion." Then she turned to his wife Manar al-Sana and embraced her and pressed her children to her breast, saying to her, "O daughter of the Supreme King, was there no pity in thy bosom that thou partedst him and his children and settedst his heart on fire for them? Say me, didst thou desire by this deed that he should die?" The Princess laughed and answered, "Thus was it ordained of Allah (extolled and exalted be He!) and whoso beguileth folk, him shall Allah beguile.[1]" Then they set on somewhat of meat and drink, and they all ate and drank and made merry. They abode thus ten days in feast and festival, mirth and merry-making, at the end of which time Hasan prepared to continue his journey. So his sister rose and made him ready riches and rarities, such as defy description. Then she strained him to her bosom, because of

1 Alluding to Hasan seizing her feather dress, and so taking her to wife.

leave-taking, and threw her arms round his neck whilst he recited on her account these couplets:—

The solace of lovers is naught but far, * And parting is naught save grief singular:
And ill-will and absence are naught but woe, * And the victims of Love naught but martyrs are:
And how tedious is night to the loving wight * From his true love parted 'neath evening star!
His tears course over his cheeks and so * He cries, "O tears, be there more to flow?"

With this Hasan gave the rod to Shaykh Abd al-Kaddus, who joyed therein with exceeding joy, and thanking him and securing it, mounted and returned to his own place. Then Hasan took horse with his wife and children and departed from the Palace of the Princesses, who went forth[1] with him to farewell him. Then they turned back and Hasan fared on, over wild and wold, two months and ten days, till he came to the city of Baghdad, the House of Peace, and repairing to his home by the private postern which gave upon the open country, knocked at the door. Now his mother, for long absence, had forsworn sleep and given herself to mourning and weeping and wailing, till she fell sick and ate no meat, neither took delight in slumber, but shed tears night and day. She ceased not to call upon her son's name albeit she despaired of his returning to her; and as he stood at the door he heard her weeping and reciting these couplets:—

By Allah, heal, O my lords, the unwhole * Of wasted frame and heart worn with dole:
An you grant her a meeting 'tis but your grace * Shall whelm in the boons of the friend her soul:
I despair not of Union the Lord can grant * And to weal of meeting our woes control!

When she had ended her verses she heard her son's voice at the door calling out, "O mother, mother ah! Fortune hath been kind and hath vouchsafed our reunion!" Hearing his cry she knew his voice and went to the door, between belief and misbelief; but, when she opened it, she saw him standing there and with him his wife and children; so she shrieked aloud for excess of joy and fell to the earth in a fainting-fit. Hasan ceased not soothing her till she recovered and embraced him; then she wept with joy, and presently she called his slaves and servants and bade them carry

1 Arab. "Kharajú"=they (masc). went forth, a vulgarism for "Kharajna" (fem.).

all his baggage into the house.[1] So they brought in every one of the loads, and his wife and children entered also, whereupon Hasan's mother went up to the Princess and kissed her head and bussed her feet, saying, "O daughter of the Supreme King, if I have failed of thy due, behold, I crave pardon of Almighty Allah." Then she turned to Hasan and said to him, "O my son, what was the cause of this long strangerhood?" He related to her all his adventures from beginning to end; and when she heard tell of all that had befallen him, she cried a great cry and fell down a-fainting at the very mention of his mishaps. He solaced her, till she came to herself and said, "By Allah, O my son, thou hast done unwisely in parting with the rod and the cap for, hadst thou kept them with the care due to them, thou wert master of the whole earth, in its breadth and length; but praised be Allah for thy safety, O my son, and that of thy wife and children!" They passed the night in all pleasance and happiness, and on the morrow Hasan changed his clothes and donning a suit of the richest apparel, went down into the bazar and bought black slaves and slave-girls, and the richest stuffs and ornaments and furniture, such as carpets and costly vessels and all manner other precious things, whose like is not found with Kings. Moreover, he purchased houses and gardens and estates and so forth, and abode with his wife and children and his mother, eating and drinking and pleasuring; nor did they cease from all joy of life and its solace till there came to them the Destroyer of delights and the Severer of societies. And Glory be to Him who hath dominion over the Seen and the Unseen,[2] who is the Living, the Eternal, Who dieth not at all! And men also recount the adventures of

KHALIFAH, THE FISHERMAN OF BAGHDAD.

There was once in tides of yore and in ages and times long gone before, in the city of Baghdad a fisherman, Khalífah hight, a pauper wight, who had never once been married in all his

1 Note the notable housewife who, at a moment when youth would forget everything, looks to the main chance.

2 Arab. "Al-Malakút" (not "Malkút," as in Freytag) a Sufi term for the world of Spirits (De Lacy, Christ, Ar. i. 451). Amongst Eastern Christians it is vulgarly used in the fem. and means the Kingdom of Heaven, also the preaching of the Gospel.

days.[1] It chanced one morning that he took his net and went with it to the river, as was his wont with the view of fishing before the others came. When he reached the bank he girt himself and tucked up his skirts; then stepping into the water, he spread his net and cast it a first cast and a second but it brought up naught. He ceased not to throw it, till he had made ten casts, and still naught came up therein; wherefore his breast was straitened and his mind perplexed concerning his case and he said, "I crave pardon of God the Great, there is no god but He, the Living, the Eternal, and unto Him I repent. There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Whatso He willeth is and whatso He nilleth is not! Upon Allah (to Whom belong Honour and Glory!) dependeth daily bread! Whenas He giveth to His servant, none denieth him; and whenas He denieth a servant, none giveth to him." And of the excess of his distress he reciteth these two couplets:—

An Fate afflict thee with grief manifest, * Prepare thy patience and make broad thy breast;
For of His grace the Lord of all the worlds * Shall send to wait upon unrest sweet Rest.

Then he sat awhile pondering his case, and with his head bowed down recited also these couplets:—

Patience with sweet and with bitter Fate! * And weet that His will He shall consummate:
Night oft upon woe as on abscess acts * And brings it up to the bursting state:
And Chance and Change shall pass o'er the youth, * And fleet from his thoughts and no more shall bait.

Then he said in his mind, "I will make this one more cast, trusting in Allah, so haply He may not disappoint my hope"; and he rose and casting into the river the net as far as his arm availed, gathered the cords in his hands and waited a full hour, after which he pulled at it, and, finding it heavy,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-second Night,

She continued, It hath reached me, O auspicious King, that when Khalifah the Fisherman had cast his net sundry times into the stream, yet had it brought up naught, he pondered his case and

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1 This is so rare, even amongst the poorest classes in the East, that it is mentioned with some emphasis.

improvised the verses afore quoted. Then he said in his mind, "I will make this one more cast, trusting in Allah Who haply will not disappoint my hope." So he rose and threw the net and waited a full hour, after which time he pulled at it and, finding it heavy, handled it gently and drew it in, little by little, till he got it ashore, when lo and behold! he saw in it a one-eyed, lame-legged ape. Seeing this, quoth Khalifah, "There is no Majesty and there is no Might save in Allah! Verily, we are Allah's and to Him we are returning! What meaneth this heart-breaking, miserable ill-luck and hapless fortune? What is come to me this blessed day? But all this is of the destinies of Almighty Allah!" Then he took the ape and tied him with a cord to a tree which grew on the river-bank, and grasping a whip he had with him, raised his arm in the air, thinking to bring down the scourge upon the quarry, when Allah made the ape speak with a fluent tongue, saying, "O Khalifah, hold thy hand and beat me not, but leave me bounden to this tree and go down to the river and cast thy net, confiding in Allah; for He will give thee thy daily bread." Hearing this Khalifah went down to the river and casting his net, let the cords run out. Then he pulled it in and found it heavier than before; so he ceased not to tug at it, till he brought it to land, when, behold, there was another ape in it, with front teeth wide apart,[1] Kohl-darkened eyes and hands stained with Henna-dyes; and he was laughing and wore a tattered waistcloth about his middle. Quoth Khalifah, "Praised be Allah who hath changed the fish of the river into apes[2]!" Then going up to the first ape, who was still tied to the tree, he said to him, "See, O unlucky, how fulsome was the counsel thou gavest me! None but thou made me light on this second ape: and for that thou gavest me good-morrow with thy one eye and thy lameness,[3] I am become distressed and weary, without dirham or dinar." So saying, he hent in hand a stick[4] and, flourishing it thrice in the air, was about to come down with it upon the lame ape, when the creature cried out for mercy and

1 A beauty amongst the Egyptians, not the Arabs.

2 True Fellah "chaff."

3 Alluding to the well-known superstition, which has often appeared in The Nights, that the first object seen in the morning, such as a crow, a cripple, or a cyclops, determines the fortunes of the day. Notices in Eastern literature are as old as the days of the Hitopadesa; and there is a something instinctive in the idea to a race of early risers. At an hour when the senses are most impressionable the aspect of unpleasant spectacles has double effect.

4 Arab. "Masúkah," the stick used for driving cattle, *bâton gourdin* (Dozy). Lane applies the word to a wooden plank used for levelling the ground.

said to him, "I conjure thee, by Allah, spare me for the sake of this my fellow and seek of him thy need; for he will guide thee to thy desire!" So he held his hand from him and throwing down the stick, went up to and stood by the second ape, who said to him, "O Khalifah, this my speech[1] will profit thee naught except thou hearken to what I say to thee; but, an thou do my bidding and cross me not, I will be the cause of thine enrichment." Asked Khalifah, "And what hast thou to say to me that I may obey thee therein?" The Ape answered, "Leave me bound on the bank and hie thee down to the river; then cast thy net a third time, and after, I will tell thee what to do." So he took his net and going down to the river, cast it once more and waited awhile. Then he drew it in, and finding it heavy laboured at it and ceased not his travail till he got it ashore, when he found in it yet another ape; but this one was red, with a blue waistcloth about his middle; his hands and feet were stained with Henna and his eyes blackened with Kohl. When Khalifah saw this, he exclaimed, "Glory to God the Great! Extolled be the perfection of the Lord of Dominion! Verily, this is a blessed day from first to last; its ascendant was fortunate in the countenance of the first ape, and the scroll[2] is known by its superscription! Verily, to-day is a day of apes; there is not a single fish left in the river, and we are come out to-day but to catch the monkeys!" Then he turned to the third ape and said, "And what thing art thou also, O unlucky?" Quoth the ape, "Dost thou not know me, O Khalifah!" and quoth he, "Not I!" The ape cried, "I am the ape of Abu al-Sa'ádát[3] the Jew, the shroff." Asked Khalifah, "And what dost thou for him?" and the ape answered, "I give him good morrow at the first of the day, and he gaineth five ducats; and again at the end of the day I give him good even and he gaineth other five ducats." Whereupon Khalifah turned to the first ape and said to him, "See, O unlucky, what fine apes other folk have! As for thee, thou givest me good-morrow with thy one eye and thy lameness and thy ill-omened phiz and I become poor and bankrupt and hungry!" So saying, he took the cattle-stick and flourishing it thrice in the air, was about to come down with it on the first

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1 *i.e.* the words I am about to speak to thee.

2 Arab. "Sahífah," which may mean "page" (Lane) or "book" (Payne).

3 Pronounce, "Abussa'ádát" = Father of Prosperities: Lane imagines that it came from the Jew's daughter being called "Sa'adat." But the latter is the Jew's wife (night dcccxxxiii.) and the word in the text is plural.

ape, when Abu al-Sa'adat's ape said to him, "Let him be, O Khalifah, hold thy hand and come hither to me, that I may tell thee what to do." So Khalifah threw down the stick and walking up to him cried, "And what hast thou to say to me, O monarch of all monkeys?" Replied the ape, "Leave me and the other two apes here, and take thy net and cast it into the river; and whatever cometh up, bring it to me and I will tell thee what shall gladden thee."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-third Night,

She pursued, It hath reached me, O auspicious King, that the ape of Abu al-Sa'adat said to Khalifah, "Take thy net and cast it into the river; and whatever cometh up, bring it to me and I will tell thee what shall gladden thee." He replied, "I hear and obey"; and took the net and gathered it on his shoulder, reciting these couplets:—

When straitened is my breast I will of my Creator pray, * Who may and can the heaviest weight lighten in easiest way;
For ere man's glance can turn or close his eye, by God His grace * Waxeth the broken whole and yieldeth jail its prison-prey.
Therefore with Allah one and all of thy concerns commit, * Whose grace and favour men of wit shall nevermore gainsay.

And also these twain:—

Thou art the cause that castest men in ban and bane; * Sorrow e'en so and sorrow's cause Thou canst assain:
Make me not covet aught that lies beyond my reach; * How many a greedy wight his wish hath failed to gain!

Now when Khalifah had made an end of his verse he went down to the river, and casting his net, waited awhile; after which he drew it up and found therein a fine young-fish,[1] with a big head, a tail like a ladle, and eyes like two gold pieces. When Khalifah saw this fish he rejoiced, for he had never in his life caught its like, so he took it, marvelling, and carried it to the ape of Abu al-Sa'adat the Jew, as 'twere he had gotten possession of the universal world. Quoth the ape, "O Khalifah, what wilt thou do with this and with thine ape?" and quoth the Fisherman, "I will tell thee, O monarch of monkeys, all I am about to do.

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1 Arab. "Furkh samak," lit. a fish-chick, an Egyptian vulgarism.







No. 46.

Khalifah the Fisherman of Baghdad.

"So Khalifah rose forthright, and casting his net into the Tigris drew up a great cat-fish the bigness of a lamb. . . . He carried it to the ape."

Know, then, that first I will cast about to make away with yonder accursed, my ape, and take thee in his stead and give thee every day to eat of whatso thou wilt." Rejoined the ape, "Since thou hast made choice of me, I will tell thee how thou shalt do wherein, if it please Allah Almighty, shall be the mending of thy fortune. Lend thy mind, then, to what I say to thee, and 'tis this! Take another cord and tie me also to a tree, where leave me and go to the midst of The Dyke[1] and cast thy net into the Tigris.[2] Then after waiting awhile, draw it up and thou shalt find therein a fish, that which thou never sawest a finer in thy whole life. Bring it to me and I will tell thee how thou shalt do after this." So Khalifah rose forthright, and casting his net into the Tigris drew up a great cat-fish[3] the bigness of a lamb; never had he set eyes on its like, for it was larger than the first fish. He carried it to the ape, who said to him, "Gather thee some green grass and set half of it in a basket; lay the fish therein and cover it with the other moiety. Then, leaving us here tied, shoulder the basket and betake thee to Baghdad. If any bespeak thee or question thee by the way, answer him not, but fare on till thou comest to the market-street of the money-changers, at the upper end whereof thou wilt find the shop of Master[4] Abu al-Sa'adat the Jew, Shaykh of the shroffs, and wilt see him sitting on a mattrass, with a cushion behind him and two coffers, one for gold and one for silver, before him, while around him stand his Mamelukes and negro-slaves and servant-lads. Go up to him and set the basket before him, saying:—O Abu al-Sa'adat, verily I went out to-day to fish and cast my net in thy name, and Allah Almighty sent me this fish. He will ask, Hast thou shown it to any but me? and do thou answer, No, by Allah! Then will he take it of thee and give thee a dinar. Give it him back and he will give thee two dinars; but do thou return them also and so do with everything he may offer thee; and take naught from him, though he give thee the fish's weight in gold. Then will he

1 Arab. "Al-Rasíf"; usually a river-quay, levée, an embankment. Here it refers to the great dyke which distributed the Tigris-water.

2 Arab. "Dajlah," see vol i. night xviii. It is evidently the origin of the Biblical "Hid-dekel," "Hid" = fierceness, swiftness.

3 Arab. "Bayáz," a kind of Silurus (*S. Bajad*, Forsk.) which Sonnini calls Bayatto, Saksatt, and Hébedé; also Bogar (Bakar, an ox). The skin is lubricous, the flesh is soft and insipid, and the fish often grows to the size of a man. Captain Speke and I found huge specimens in the Tanganyika Lake.

4 Arab. "Mu'allim," vulg. "M'allim," prop. = teacher, master, esp. of a trade, a craft. In Egypt and Syria it is a civil address to a Jew or a Christian, as Hájj is to a Moslem.

say to thee, Tell me what thou wouldst have; and do thou reply, By Allah, I will not sell the fish save for two words! He will ask, What are they? And do thou answer, Stand up and say, Bear witness, O ye who are present in the market, that I give Khalifah the fisherman my ape in exchange for his ape, and that I barter for his lot my lot and my luck for his luck. This is the price of the fish, and I have no need of gold. If he do this, I will every day give thee good morrow and good even, and every day thou shalt gain ten dinars of good gold; whilst this one-eyed, lame-legged ape shall daily give the Jew good morrow, and Allah shall afflict him every day with an avanie[1] which he must needs pay, nor will he cease to be thus afflicted till he is reduced to beggary and hath naught. Hearken, then, to my words; so shalt thou prosper and be guided aright." Quoth Khalifah, "I accept thy counsel, O monarch of all the monkeys! But, as for this unlucky, may Allah never bless him! I know not what to do with him." Quoth the ape, "Let him go[2] into the water, and let me go also." "I hear and obey," answered Khalifah and unbound the three apes, and they went down into the river. Then he took up the cat-fish[3] which he washed, then laid it in the basket upon some green grass, and covered it with other; and lastly, shouldering his load, set out chanting the following Mawwál[4]:—

Thy case commit to a Heavenly Lord, and thou shalt safety see; *
 Act kindly through thy worldly life and live repentance-free.
Mate not with folk suspected, lest eke thou shouldst suspected be; *
 And from reviling keep thy tongue lest men revile at thee!

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-fourth Night,

She resumed, It hath reached me, O auspicious King, that Khalifah the Fisherman, after ending his song, set out with the basket upon his shoulder and ceased not faring till he entered the city of Baghdad. And as he threaded the streets the folk knew

1 Arab. "Gharámah," an exaction, usually on the part of government, like a corvée, etc. The Europeo-Egyptian term is *Avania* (Ital.) or *Avanie* (French).

2 Arab. "Sayyib-hu," an Egyptian vulgarism found also in Syria. Hence Sáibah, a woman who lets herself go (a-whoring), etc. It is syn. with "Dashar," which Dozy believes to be a softening of Jashar; as Jashsh became Dashsh.

3 The Silurus is generally so called in English on account of the length of its feelers acting mustachioes.

4 See night dcccvii.

him and cried out to him, saying, "What hast thou there, O Khalifah?" But he paid no heed to them and passed on till he came to the market-street of the money-changers and fared between the shops, as the ape had charged him, till he found the Jew seated at the upper end, with his servants in attendance upon him, as he were a King of the Kings of Khorasan. He knew him at first sight: so he went up to him and stood before him, whereupon Abu al-Sa'adat raised his eyes and recognising him, said, "Welcome, O Khalifah! What wantest thou and what is thy need? If any have mis-said thee or spited thee, tell me and I will go with thee to the Chief of Police, who shall do thee justice on him." Replied Khalifah, "Nay, as thy head liveth, O chief of the Jews, none has mis-said me. But I went forth this morning to the river and casting my net into the Tigris on thy luck, brought up this fish." Therewith he opened the basket and threw the fish before the Jew, who admired it and said, "By the Pentateuch and the Ten Commandments,[1] I dreamt last night that the Virgin came to me and said:—"Know, O Abu al-Sa'adat, that I have sent thee a pretty present! And doubtless 'tis this fish." Then he turned to Khalifah and said to him, "By thy faith, hath any seen it but I?" Khalifah replied, "No, by Allah, and by Abu Bakr the Veridical,[2] none hath seen it save thou, O chief of the Jews!" Whereupon the Jew turned to one of his lads and said to him, "Come, carry this fish to my house and bid Sa'ádah[3] dress it and fry and broil it, against I make an end of my business and hie me home." And Khalifah said, "Go, O my lad; let the master's wife fry some of it and broil the rest." Answered the boy, "I hear and I obey, O my lord"; and taking the fish, went away with it to the house. Then the Jew put out his hand and gave Khalifah the fisherman a dinar, saying, "Take this for thyself, O Khalifah, and spend it on thy family." When Khalifah saw the dinar on his palm, he took it, saying, "Laud to the Lord of Dominion!" as if he had never seen aught of gold in his life, and went somewhat away; but, before he had gone far, he was minded of the ape's charge and turning back threw down the ducat, saying, "Take thy gold and

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1 This extraordinary confusion of two distinct religious mythologies cannot be the result of ignorance. Educated Moslems know at least as much as Christians do on these subjects, but the Ráwi or story-teller speaks to the "Gallery." In fact it becomes a mere "chaff," and The Nights give some neat specimens of our modern linguistic.

2 See vol. ii., night lxxix. "Al-Siddikah" (fem.) is a title of Ayishah, who, however, does not appear to have deserved it.

3 The Jew's wife.

give folk back their fish! Dost thou make a laughing stock of folk?" The Jew hearing this, thought he was jesting, and offered him two dinars upon the other, but Khalifah said, "Give me the fish, and no nonsense. How knowest thou I would sell it at this price?" Whereupon the Jew gave him two more dinars and said, "Take these five ducats for thy fish, and leave greed." So Khalifah hent the five dinars in hand and went away rejoicing, and gazing and marvelling at the gold and saying, "Glory be to God! There is no with the Caliph in Baghdad what is with me this day!" Then he ceased not faring on till he came to the end of the market-street, when he remembered the words of the ape and his charge, and returning to the Jew, threw him back the gold. Quoth he, "What aileth thee, O Khalifah? Dost thou want silver in exchange for gold?" Khalifah replied, "I want nor dirhams nor dinars. I only want thee to give me back folk's fish." With this the Jew waxed wroth and shouted out at him saying, "O fisherman, thou bringest me a fish not worth a sequin, and I give thee five for it, yet art thou not content! Art thou Jinn-mad? Tell me for how much wilt thou sell it?" Answered Khalifah, "I will not sell it for silver nor for gold, only for two sayings[1] thou shalt say me." When the Jew heard speak of the "Two Sayings," his eyes sank into his head, he breathed hard and ground his teeth for rage and said to him, "O nail-paring of the Moslems, wilt thou have me throw off my faith for the sake of thy fish, and wilt thou debauch me from my religion and stultify my belief and my conviction which I inherited of old from my forbears?" Then he cried out to the servants who were in waiting and said, "Out on you! Bash me this unlucky rogue's neck and bastinado him soundly!" So they came down upon him with blows and ceased not beating him till he fell beneath the shop, and the Jew said to them, "Leave him and let him rise." Whereupon Khalifah jumped up, as if naught ailed him, and the Jew said to him, "Tell me what price thou askest for this fish and I will give it thee: for thou hast gotten but scant

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1 Here is a double entendre. The fisherman meant a word or two. The Jew understood the Shibboleth of the Moslem Creed, popularly known as the "Two Words": "I testify that there is no Ilah (god) but Allah (the God) and I testify that Mohammed is the Messenger of Allah." Pronouncing this formula would make the Jew a Moslem. Some writers are surprised to see a Jew ordering a Moslem to be flogged; but the former was rich and the latter was poor. Even during the worst days of Jewish persecutions their money-bags were heavy enough to lighten the greater part if not the whole of their disabilities. And the Moslem saying is, The Jew is never your (Moslem or Christian) equal: he must be either above you or below you. This is high because unintentional praise of the (self-) Chosen People.

good of us this day." Answered the Fisherman, "Have no fear for me, O master, because of the beating; for I can eat ten donkeys' rations of stick." The Jew laughed at his words and said, "Allah upon thee, tell me what thou wilt have, and by the right of my Faith I will give it thee!" The Fisherman replied, "Naught from thee will remunerate me for this fish save the two words whereof I spake." And the Jew said, "Meseemeth thou wouldst have me become a Moslem[1]?" Khalifah rejoined, "By Allah, O Jew, an thou Islamise 'twill nor advantage the Moslems nor damage the Jews; and in like manner, an thou hold to thy misbelief 'twill nor damage the Moslems nor advantage the Jews. But what I desire of thee is that thou rise to thy feet and say:—Bear witness against me, O people of the market, that I barter my ape for the ape of Khalifah the Fisherman, and my lot in the world for his lot, and my luck for his luck." Quoth the Jew, "If this be all thou desirest 'twill sit lightly upon me." And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-fifth Night,

She resumed, It hath reached me, O auspicious King, that the Jew said to Khalifah the Fisherman, "If this be all thou desirest, 'twill sit lightly upon me." So he rose without stay or delay and standing on his feet, repeated the required words; after which he turned to the Fisherman and asked him, "Hast thou aught else to ask of me?" "No," answered he; and the Jew said, "Go in peace!" Hearing this, Khalifah sprung to his feet forthright; took up his basket and net and returned straight to the Tigris, where he threw his net and pulled it in. He found it heavy and brought it not ashore but with travail, when he found it full of fish of all kinds. Presently, up came a woman with a dish, who gave him a dinar, and he gave her fish for it; and after her an eunuch, who also bought a dinar's worth of fish, and so forth till he had sold ten dinars' worth. And he continued to sell ten dinars' worth of fish daily for ten days, till he had gotten an hundred dinars. Now Khalifah the Fisherman had quarters in the Passage of the Merchants,[2] and as he lay one night in his lodging much be-mused

1 He understands by the "two words" (Kalmatáni) the Moslem's double profession of belief; and Khalifah's reply embodies the popular idea that the number of Moslems (who will be saved) is pre-ordained, and that no art of man can add to it or take from it.

2 Arab. "Mamarr al-Tujjár" (passing-place of the traders) which Lane renders, "A chamber within the place through which the merchants passed."

with Hashísh, he said to himself, "O Khalifah, the folk all know thee for a poor fisherman, and now thou hast gotten an hundred golden dinars. Needs must the Commander of the Faithful, Harun al-Rashid, hear of this from some one, and haply he will be wanting money and will send for thee and say to thee:—I need a sum of money and it hath reached me that thou hast an hundred dinars: so do thou lend them to me those same. I shall answer,—O Commander of the Faithful, I am a poor man, and whoso told thee that I had an hundred dinars lied against me; for I have naught of this. Thereupon he will commit me to the Chief of Police, saying:—Strip him of his clothes and torment him with the bastinado till he confess and give up the hundred dinars in his possession. Wherefore, meseemeth to provide against this predicament, the best thing I can do is to rise forthright and bash myself with the whip so to use myself to beating." And his Hashish[1] said to him, "Rise, doff thy dress." So he stood up and putting off his clothes, took a whip he had by him and set handy a leathern pillow; then he fell to lashing himself, laying every other blow upon the pillow and roaring out the while, "Alas! Alas! By Allah, 'tis a false saying, O my lord, and they have lied against me; for I am a poor fisherman and have naught of the goods of the world!" The noise of the whip falling on the pillow and on his person resounded in the still of night and the folk heard it, and amongst others the merchants, and they said, "Whatever can ail the poor fellow, that he crieth and we hear the noise of blows falling on him? 'Twould seem robbers have broken in upon him and are tormenting him." Presently they all came forth of their lodgings, at the noise of the blows and the crying, and repaired to Khalifah's room, but they found the door locked and said one to other, "Belike the robbers have come in upon him from the back of the adjoining saloon. It behoveth us to climb over by the roofs." So they clomb over the roofs and coming down through the skylight,[2] saw him naked and flogging himself, and asked him, "What aileth

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At the end of the tale (night dccexlv.) we find him living in a Khan, and the Bresl. Edit. (see my terminal note) makes him dwell in a magazine (*i.e.* ground-floor store-room) of a ruined Khan.

1 The text is somewhat too concise, and the meaning is that the fumes of the Hashish he had eaten ("his mind under the influence of hasheesh," says Lane) suggested to him, etc.

2 Arab. "Mamrak," either a simple aperture in ceiling or roof for light and air, or a more complicated affair of lattice-work and plaster; it is often octagonal and crowned with a little dome. Lane calls it "Memrak," after the debased Cairene pronunciation, and shows its base in his sketch of a Ka'áh (M. E., Introduction).

thee, O Khalifah?" He answered, "Know, O folk, that I have gained some dinars and fear lest my case be carried up to the Prince of True Believers, Harun al-Rashid, and he send for me and demand of me those same gold pieces; whereupon I should deny, and I fear that, if I deny, he will torture me, so I am torturing myself by way of accustoming me to what may come." The merchants laughed at him and said, "Leave this fooling, may Allah not bless thee and the dinars thou hast gotten! Verily thou hast disturbed us this night and hast troubled our hearts." So Khalifah left flogging himself and slept till the morning, when he rose and would have gone about his business, but bethought him of his hundred dinars and said in his mind, "An I leave them at home, thieves will steal them, and if I put them in a belt[1] about my waist, peradventure some one will see me and lay in wait for me till he come upon me in some lonely place and slay me and take the money: but I have a device that should serve me well, right well." So he jumped up forthright and made him a pocket in the collar of his gaberdine and tying the hundred dinars up in a purse, laid them in the collar-pocket. Then he took his net and basket and staff and went down to the Tigris——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that Khalifah the Fisherman, having set his hundred dinars in the collar-pocket took basket, staff, and net and went down to the Tigris, where he made a cast but brought up naught. So he removed from that place to another and threw again, but once more the net came up empty, and he went on removing from place to place till he had gone half a day's journey from the city, ever casting the net which kept bringing up naught. So he said to himself, "By Allah, I will throw my net a-stream but this once more, whether ill come of it or weal[2]!" Then he hurled the net with all his force, of the excess of his wrath, and the purse with the hundred dinars flew out of his collar-pocket, and lighting in mid-stream, was carried away by the strong current; whereupon he threw down the net,

1 Arab. "Kamar." This is a practice especially amongst pilgrims. In Hindostan the girdle, usually a waist-shawl, is called Kammar-band, our old "Cummerbund." Easterns are too sensible not to protect the pit of the stomach, that great ganglionic centre, against sun, rain and wind, and now our soldiers in India wear flannel belts on the march.

2 Arab. "Fa-immá 'alayhá wa-immá bihá," *i.e.* whether (luck go) against it or (luck go) with it.

and doffing his clothes left them on the bank and plunged into the water after the purse. He dived for it nigh an hundred times till his strength was exhausted, and he came up for sheer fatigue without chancing on it. When he despaired of finding the purse, he returned to the shore, where he saw nothing but staff, net and basket, and sought for his clothes but could light on no trace of them: so he said in himself, "O vilest of those, wherefor was made the byword:—The pilgrimage is not perfected save by copulation with the camel[1]!" Then he wrapped the net about him, and taking staff in one hand and basket in other, went trotting about like a camel in rut, running right and left and backwards and forwards, dishevelled and dusty, as he were a rebel Marid let loose from Solomon's prison.[2] So far for what concerns the Fisherman Khalifah; but as regards the Caliph Harun al-Rashid, he had a friend, a jeweller called Ibn al-Kirnás,[3] and all the traders, brokers and middlemen, knew him for the Caliph's merchant; wherefore there was naught sold in Baghdad, by way of rarities and things of price or Mamelukes or handmaidens, but was first shown to him. As he sat one day in his shop, behold, there came up to him the Shaykh of the brokers with a slave-girl, whose like seers never saw, for she was of passing beauty and loveliness, symmetry, and perfect grace, and among her gifts was that she knew all arts and sciences, and could make verses and play upon all manner musical instruments. So Ibn al-Kirnas bought her for five thousand golden dinars, and clothed her with other thousand; after which he carried her to the Prince of True Believers, with whom she lay the night, and who made trial of her in every kind of knowledge and accomplishment, and found her versed in all sorts of arts and sciences, having no equal in her time. Her name was Kút al-Kulúb,[4] and she was even as saith the poet:—

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1 "O vilest of sinners!" alludes to the thief. "A general plunge into worldly pursuits and pleasures announced the end of the pilgrimage ceremonies. All the devotees were now 'whitewashed'—the book of their sins was a *tabula rasa*: too many of them lost no time in making a new departure down South, and in opening a fresh account" (Pilgrimage, iii. 365). I have noticed that my servant at Jeddah would carry a bottle of Raki, uncovered by a napkin, through the main streets.

2 The copper cucurbites in which Solomon imprisoned the rebellious Jinns, often alluded to in The Nights.

3 *i.e.* Son of the Chase: it is prob. a corruption of the Persian Kurnas, a pimp, a cuckold, and introduced by way of chaff, intelligible only to a select few "fast men."

4 For the name see vol. i. night xli., in the Tale of Ghánim bin 'Ayyúb where the Caliph's concubine is also drugged by the Lady Zubaydah.

I fix my glance on her, whene'er she wends; * And non-acceptance of
 my glance breeds pain;
She favours graceful-necked gazelle at gaze; * And "graceful as gazelle"
 to say we're fain.

And where is this[1] beside the saying of another?—

Give me brunettes; the Syrian spears, so limber and so straight, Tell
 of the slender dusky maids, so lithe and proud of gait.
Languid of eyelids, with a down like silk upon her cheek, Within her
 wasting lover's heart she queens it still in state.

On the morrow the Caliph sent for Ibn al-Kirnas the Jeweller, and bade him receive ten thousand dinars to her price. And his heart was taken up with the slave-girl Kut al-Kulub, and he forsook the Lady Zubaydah bint al-Kasim, for all she was the daughter of his father's brother,[2] and he abandoned all his favourite concubines, and abode a whole month without stirring from Kut al-Kulub's side save to go to the Friday prayers and return to her all in haste. This was grievous to the Lords of the Realm, and they complained thereof to the Wazir Ja'afar the Barmecide, who bore with the Commander of the Faithful and waited till the next Friday, when he entered the cathedral-mosque, and forgathering with the Caliph, related to him all that occurred to him of extraordinary stories anent seld-seen love and lovers with intent to draw out what was in his mind. Quoth the Caliph, "By Allah, O Ja'afar, this is not of my choice; but my heart is caught in the snare of love and wot I not what is to be done!" The Wazir Ja'afar replied, "O Commander of the Faithful, thou knowest how this girl Kut al-Kulub is become at thy disposal and of the number of thy servants, and that which hand possesseth soul coveteth not. Moreover, I will tell thee another thing, which is that the highest boast of Kings and Princes is in hunting and the pursuit of sport and victory; and if thou apply thyself to this, perchance it will divert thee from her, and it may be thou wilt forget her." Rejoined the Caliph, "Thou sayest well, O Ja'afar; come let us go a-hunting forthright, without stay or delay." So soon as Friday prayers were prayed, they left the mosque and at once mounting their she-mules rode forth to the chase.——And

1 We should say, "What is this?" etc. The lines have occurred before, so I quote Mr. Payne.

2 Zubaydah, I have said, was the daughter of Ja'afar, son of the Caliph al-Mansur, second Abbaside. The story-teller persistently calls her daughter of Al-Kásim for some reason of his own; and this he will repeat in night dccccxxxix.

Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-seventh Night,

She continued, It hath reached me, O auspicious King, that when the Caliph Harun al-Rashid and the Wazir Ja'afar would go forth a-hunting and a-chasing, they mounted two she-mules and fared on into the open country, occupied with talk, and their attendants outwent them. Presently the heat became over-hot and Al-Rashid said to his Wazir, "O Ja'afar, I am sore athirst." Then he looked around and espying a figure in the distance on a high mound, asked Ja'afar, "Seest thou what I see?" Answered the Wazir, "Yes, O Commander of the Faithful; I see a dim figure on a high mound; belike he is the keeper of a garden or of a cucumber plot, and in whatso wise water will not be lacking in his neighbourhood"; presently adding, "I will go to him and fetch thee some." But Al-Rashid said, "My mule is swifter than thy mule; so do thou abide here on account of the troops, whilst I go myself to him and get of this person[1] drink, and return." So saying, he urged his she-mule, which started off like racing wind or railing-water and, in the twinkling of an eye. made the mound, where he found the figure he had seen to be none other than Khalifah the Fisherman, naked and wrapped in the net; and indeed he was horrible to behold, as to and fro he rolled with eyes for very redness like cresset-gleam and dusty hair in dishevelled trim as he were an Ifrit or a lion grim. Al-Rashid saluted him and he returned his salutation; but he was wroth and fires might have been lit at his breath. Quoth the Caliph, "O man, hast thou any water?" and quoth Khalifah, "Ho thou, art thou blind or Jinn-mad? Get thee to the river Tigris, for 'tis behind this mound." So Al-Rashid went around the mound and going down to the river, drank and watered his mule; then without a moment's delay he returned to Khalifah and said to him, "What aileth thee, O man, to stand here, and what is thy calling?" The Fisherman cried, "This is a stranger and sillier question than that about the water! Seest thou not the gear of my craft on my shoulder?" Said the Caliph, "Belike thou art a fisherman?" and he replied, "Yes." Asked Al-Rashid, "Where is thy gaberdine,[2] and where are thy waist-

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1 Arab. "Shakhs," a word which has travelled as far as Hindostan.

2 Arab. "Shamlah," described in dictionaries as a cloak covering the whole body. For Hizám (girdle) the Bresl. Edit. reads "Hirám," vulg. "Ehrám," the waist cloth, the Pilgrim's attire.

cloth and girdle and where be the rest of thy raiment?" Now these were the very things which had been taken from Khalifah, like for like; so, when he heard the Caliph name them, he got into his head that it was he who had stolen his clothes from the river-bank, and coming down from the top of the mound, swiftlier than the blinding leven, laid hold of the mule's bridle, saying, "Harkye, man, bring me back my things and leave jesting and joking." Al-Rashid replied, "By Allah, I have not seen thy clothes, nor know aught of them!" Now the Caliph had large cheeks and a small mouth[1]; so Khalifah said to him, "Belike, thou art by trade a singer or a piper on pipes? But bring me back my clothes fairly and without more ado, or I will bash thee with this my staff till thou befoul thy clothes." When Al-Rashid saw the staff in the Fisherman's hand and that he had the vantage of him, he said to himself, "By Allah, I cannot brook from this mad beggar half a blow of that staff!" Now he had on a satin gown; so he pulled it off and gave it to Khalifah, saying, "O man, take this in place of thy clothes." The Fisherman took it and turned it about and said, "My clothes are worth ten of this painted 'Abá-cloak"; and rejoined the Caliph, "Put it on till I bring thee thy gear." So Khalifah donned the gown, but finding it too long for him, took a knife he had with him, tied to the handle of his basket,[2] and cut off nigh a third of the skirt, so that it fell only beneath his knees. Then he turned to Al-Rashid and said to him, "Allah upon thee, O piper, tell me what wage thou gettest every month from thy master, for thy craft of piping." Replied the Caliph, "My wage is ten dinars a month," and Khalifah continued, "By Allah, my poor fellow, thou makest me sorry for thee! Why, I make thy ten dinars every day! Hast thou a mind to take service with me and I will teach thee the art of fishing and share my gain with thee? So shalt thou make five dinars a day and be my slavey and I will protect thee against thy master with this staff." Quoth Al-Rashid, "I will well"; and quoth Khalifah, "Then get off thy she-ass and tie her up, so she may serve us to carry the fish hereafter, and come hither, that I may teach thee to fish forthright." So Al-Rashid alighted and hobbling his mule, tucked his skirts into his girdle, and Khalifah said to him, "O piper, lay hold of the net thus and put it over thy fore-arm thus

1 He is described by Al-Siyûti (p. 309) as "very fair, tall, handsome, and of captivating appearance."

2 Arab. "Uzn al-Kuffah," lit. "Ear of the basket," which vulgar Egyptians pronounce "Wizn," so "Wajh" (face) becomes "Wishsh," and so forth.

and cast it into the Tigris thus." Accordingly, the Caliph took heart of grace and doing as the fisherman showed him, threw the net and pulled at it, but could not draw it up. So Khalifah came to his aid and tugged at it with him; but the two together could not hale it up: whereupon said the fisherman, "O piper of ill-omen, for the first time I took thy gown in place of my clothes; but this second time I will have thine ass and will beat thee to boot till thou bewray thyself, an I find my net torn." Quoth Al-Rashid, "Let the twain of us pull at once." So they both pulled together and succeeded with difficulty in hauling that net ashore, when they found it full of fish of all kinds and colours.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Khalifah the Fisherman and the Caliph hauled that net ashore, they found it full of fish of all kinds; and Khalifah said to Al-Rashid, "By Allah, O piper, thou art foul of favour but, an thou apply thyself to fishing, thou wilt make a mighty fine fisherman. But now 'twere best thou bestraddle thine ass and make for the market and fetch me a pair of frails,[1] and I will look after the fish till thou return, when I and thou will load it on thine ass's back. I have scales and weights and all we want, so we can take them with us, and thou wilt have nothing to do but to hold the scales and pouch the price; for here we have fish worth twenty dinars. So be fast with the frails and loiter not." Answered the Caliph, "I hear and obey," and mounting, left him with his fish, and spurred his mule, in high good humour, and ceased not laughing over his adventure with the Fisherman, till he came up to Ja'afar, who said to him, "O Commander of the Faithful, belike, when thou wentest down to drink, thou foundest a pleasant flower-garden and enteredst and tookest thy pleasure therein alone?" At this Al-Rashid fell a-laughing again, and all the Barmecides rose and kissed ground before him, saying, "O Commander of the Faithful, Allah make joy to endure for thee and do away annoy from thee! What was the cause of thy delaying when thou faredst to drink and what hath befallen thee?" Quoth

1 Arab. "Bi-fardayn" = with two baskets, lit. "two singles," but the context shows what is meant. English Frail and French *Fraile* are from Arab. "Farsalah," a parcel (now esp. of coffee-beans) evidently derived from the low Lat. "Parcella" (Du Cange, Paris, Firmin Didot, 1845). Compare "ream," night cccxcix.

the Caliph, "Verily, a right wondrous tale and a joyous adventure and a wondrous hath befallen me." And he repeated to them what had passed between himself and the Fisherman and his words, "Thou stolest my clothes!" and how he had given him his gown and how he had cut off a part of it, finding it too long for him. Said Ja'afar, "By Allah, O Commander of the Faithful, I had it in mind to beg the gown of thee: but now I will go straight to the Fisherman and buy it of him." The Caliph replied, "By Allah, he hath cut off a third part of the skirt and spoilt it! But, O Ja'afar, I am tired with fishing in the river, for I have caught great store of fish which I left on the bank with my master Khalifah, and he is watching them and waiting for me to return to him with a couple of frails and a matchet.[1] Then we are to go, I and he, to the market and sell the fish and share the price." Ja'afar rejoined, "O Commander of the Faithful, I will bring you a purchaser for your fish." And Al-Rashid retorted, "O Ja'afar, by the virtue of my holy forefathers, whoso bringeth me one of the fish that are before Khalifah, who taught me angling, I will give him for it a gold dinar!" So the crier proclaimed among the troops that they should go forth and buy fish for the Caliph, and they all arose and made for the river-side. Now, while Khalifah was expecting the Caliph's return with the two frails, behold, the Mamelukes swooped down upon him like vultures and took the fish and wrapped them in gold-embroidered kerchiefs, beating one another in their eagerness to get at the Fisherman. Whereupon quoth Khalifah, "Doubtless these are of the fish of Paradise[2]!" and hending two fish in right hand and left, plunged into the water up to his neck and fell a-saying, "O Allah, by the virtue of these fish, let Thy servant the piper, my partner, come to me at this very moment." And suddenly up to him came a black slave which was the chief of the Caliph's negro eunuchs. He had tarried behind the rest, by reason of his horse having stopped to make water by the way, and finding that naught remained of the fish, little or much, looked right and left, till he espied Khalifah standing in the stream, with a fish in either hand, and said to him, "Come hither, O Fisherman!" But Khalifah replied, "Begone, and none of your impudence[3]!" So the Eunuch went up to him and said, "Give me the fish and I will pay thee their

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1 Arab. "Sátúr," a kind of chopper, which here would be used for the purpose of splitting and cleaning and scaling the fish.

2 And consequently that the prayer he is about to make will find ready acceptance.

3 Arab. "Ruh bilá Fuzúl" (lit. excess, exceeding) still a popular phrase.

price." Replied the Fisherman, "Art thou little of wit? I will not sell them." Therewith the eunuch drew his mace upon him, and Khalifah cried out, saying, "Strike not, O loon! Better largesse than the mace.[1]" So saying, he threw the two fishes to the eunuch, who took them and laid them in his kerchief. Then he put hand in pouch, but found not a single dirham and said to Khalifah, "O Fisherman, verily thou art out of luck for, by Allah, I have not a silver about me! But come to-morrow to the Palace of the Caliphate and ask for the eunuch Sandal; whereupon the castratos will direct thee to me and by coming thither thou shalt get what falleth to thy lot and therewith wend thy ways." Quoth Khalifah, "Indeed this is a blessed day and its blessedness was manifest from the first of it[2]!" Then he shouldered his net and returned to Baghdad; and as he passed through the streets, the folk saw the Caliph's gown on him and stared at him till he came to the gate of his quarter, by which was the shop of the Caliph's tailor. When the man saw him wearing a dress of the apparel of the Caliph, worth a thousand dinars, he said to him, "O Khalifah, whence hadst thou that gown?" Replied the Fisherman, "What aileth thee to be impudent? I had it of one whom I taught to fish and who is become my apprentice. I forgave him the cutting off of his hand[3] for that he stole my clothes and gave me this cape in their place." So the tailor knew that the Caliph had come upon him as he was fishing and had jested with him and had given him the gown;—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the Caliph came upon Khalifah the Fisherman and gave him his own gown in jest, wherewith the man fared home. Such was his case; but as regards Harun al-Rashid, he had gone out a-hunting and a-fishing only to divert his thoughts from the damsel, Kut al-Kulub. But when Zubaydah heard of her and of the Caliph's devotion to her, the lady was fired with the jealousy which the more especially fireth women, so that she refused meat and drink and rejected the delights of sleep and awaited the Caliph's going

1 *i.e.* better give the fish than have my head broken.
2 Said *ironicè*, a favourite figure of speech with the Fellah: the day began badly and threatened to end unluckily.
3 The penalty of Theft. See vol. i. night xxvi.

forth on a journey or what not, that she might set a snare for the damsel. So when she learnt that he was gone hunting and fishing, she bade her women furnish the Palace fairly and decorate it splendidly and serve up viands and confections; and amongst the rest she made a China dish of the daintiest sweetmeats that can be made wherein she had put Bhang. Then she ordered one of her eunuchs go to the damsel Kut al-Kulub and bid her to the banquet, saying, "The Lady Zubaydah bint Al-Kasim, the wife of the Commander of the Faithful, hath drunken medicine to-day and, having heard tell of the sweetness of thy singing, longeth to divert herself with somewhat of thine art." Kut al-Kulub replied, "Hearing and obedience are due to Allah and the Lady Zubaydah," and rose without stay or delay, unknowing what was hidden for her in the Secret Purpose. Then she took with her what instrument she needed and, accompanying the eunuch, ceased not faring till she stood in the presence of the Princess. When she entered she kissed ground before her again and again, then rising to her feet said, "Peace be on the Lady of the exalted seat and the presence whereto none may avail, daughter of the house Abbásí and scion of the Prophet's family! May Allah fulfil thee of peace and prosperity in the days and the years[1]!" Then she stood with the rest of the women and eunuchs, and presently the Lady Zubaydah raised her eyes and considered her beauty and loveliness. She saw a damsel with cheeks smooth as rose and breasts like granado, a face moon-bright, a brow flower white and great eyes black as night; her eyelids were langour-dight and her face beamed with light, as if the sun from her forehead arose and the murks of the night from the locks of her brow; and the fragrance of musk from her breath strayed and flowers bloomed in her lovely face inlaid; the moon beamed from her forehead and in her slender shape the branches swayed. She was like the full-moon shining in the nightly shade; her eyes wantoned, her eyebrows were like a bow arched and her lips of coral moulded. Her beauty amazed all who espied her and her glances amated all who eyed her. Glory be to Him who formed her and fashioned her and perfected her! Brief, she was even as saith the poet of one who favoured her:—

When she's incensed thou seest folk lie slain, * And when she's pleased, their souls are quick again:

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1 This is the model of a courtly compliment; and it would still be admired wherever Arabs are not "frankified."

Her eyne are armed with glances magical * Wherewith she kills and quickens as she's fain.
The Worlds she leadeth captive with her eyes * As tho' the Worlds were all her slavish train.

Quoth the Lady Zubaydah, "Well come, and welcome and fair cheer to thee, O Kut al-Kulub! Sit and divert us with thine art and the goodliness of thine accomplishments." Quoth the damsel, "I hear and I obey"; and putting out her hand, took the tambourine, whereof one of its praisers speaketh in the following verses:—

Ho thou o' the tabret, my heart takes flight * And love-smit cries while thy fingers smite!
Thou takest naught but a wounded heart, * The while for acceptance longs the wight:
So say thou word or heavy or light; * Play whate'er thou please it will charm the sprite.
Sois bonne, unveil thy cheek, *ma belle*, * Rise, deftly dance, and all delight.

Then she smote the tambourine briskly, and so sang thereto that she stopped the birds in the sky, and the place danced with them blithely; after which she laid down the tambourine and took the pipe[1] whereof it is said:—

She hath eyes whose babes wi' their fingers sign * To sweet tunes without a discordant line.

And as the poet also said in this couplet:—

And, when she announceth the will to sing, * For Union-joy 'tis a time divine!

Then she laid down the pipe, after she had charmed therewith all who were present, and took up the lute, whereof saith the poet:—

How many a blooming bough in glee-girl's hand is fain * As lute to 'witch great souls by charm of cunning strain!
She sweeps tormenting lute strings by her artful touch * Wi' finger-tips that surely chain with endless chain.

Then she tightened its pegs and tuned its strings and laying it in her lap, bended over it as mother bendeth over child; and it seemed as if it were of her and her lute that the poet spoke in these couplets:—

Sweetly discourses she on Persian string * And Unintelligence makes understand.

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1 Arab. "Shibábah"; Lane makes it a kind of reed-flageolet.

And teaches she that Love's a murtherer, • Who oft the reasoning Moslem hath unmann'd.
A maid, by Allah, in whose palm a thing • Of painted wood like mouth can speech demand.
With lute she stauncheth flow of Love: and so • Stops flow of blood the cunning leach's hand.

Then she preluded in fourteen different modes and sang to the lute an entire piece, so as to confound the gazers and delight her hearers. After which she recited these two couplets:—

The coming unto thee is blest: • Therein new joys for aye attend:
Its blisses are continuous • Its blessings never, never end.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that the maiden, Kut al-Kulub, after singing these songs and sweeping the strings in presence of the Lady Zubaydah, rose and exhibited tricks of sleight of hand and legerdemain and all manner pleasing arts, till the Princess came near to fall in love with her and said to herself, "Verily, my cousin Al-Rashid is not to blame for loving her!" Then the damsel kissed ground before Zubaydah and sat down, whereupon they set food before her. Presently they brought her the drugged dish of sweetmeats and she ate thereof; and hardly had it settled in her stomach when her head fell backward and she sank on the ground sleeping. With this, the lady said to her women, "Carry her up to one of the chambers till I summon her"; and they replied, "We hear and we obey." Then said she to one of her eunuchs, "Fashion me a chest and bring it hither to me!" and shortly afterwards she bade make the semblance of a tomb and spread the report that Kut al-Kulub had choked and died, threatening her familiars that she would smite the neck of whoever should say, "She is alive." Now, behold, the Caliph suddenly returned from the chase, and the first enquiry he made was for the damsel. So there came to him one of his eunuchs, whom the Lady Zubaydah had charged to declare she was dead, if the Caliph should ask for her and, kissing ground before him, said, "May thy head live, O my lord! Be certified that Kut al-Kulub choked in eating and is dead." Whereupon cried Al-Rashid, "God never gladdened thee with good news, O thou bad slave!" and entered the Palace, where he heard of her death from

every one and asked, "Where is her tomb?" So they brought him to the sepulchre and showed him the pretended tomb, saying, "This is her burial-place." When he saw it, he cried out and wept and embraced it, quoting these two couplets[1]:—

By Allah, O tomb, have her beauties ceased and disappeared from sight?
And is the countenance changed and wan, that shone so wonder-bright?
O tomb, O tomb, thou art neither heaven nor garden, verily: How comes it, then, that swaying branch and moon in thee unite?

The Caliph, weeping sore for her, abode by the tomb a full hour, after which he arose, and went away in the utmost distress and the deepest melancholy. So the Lady Zubaydah saw that her plot had succeeded and forthright sent for the Eunuch and said, "Hither with the chest!" He set it before her when she bade bring the damsel and, locking her up therein, said to the Eunuch, "Take all pains to sell this chest and make it a condition with the purchaser that he buy it locked; then give alms with its price.[2]" So he took it and went forth to do her bidding. Thus fared it with these; but as for Khalifah the Fisherman, when morning morrowed and shone with its light and sheen, he said to himself, "I cannot do aught better to-day than visit the Eunuch who bought the fish of me, for he appointed me to come to him in the Palace of the Caliphate." So he went forth of his lodging, intending for the palace, and when he came thither, he found Mamelukes, negro-slaves, and eunuchs standing and sitting; and looking at them, behold, seated amongst them was the Eunuch who had taken the fish of him, with the white slaves waiting on him. Presently, one of the Mameluke-lads called out to him; whereupon the Eunuch turned to see who he was, and lo! it was the Fisherman. Now when Khalifah was ware that he saw him and recognised him, he said to him, "I have not failed thee, O my little Tulip[3]! On this wise are men of their word." Hearing his address Sandal the Eunuch[4] laughed and replied, "By Allah, thou art right, O Fisherman," and put his hand to his pouch, to give him somewhat; but at that moment there arose a great

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1 These lines occur in vol i. night viii. I quote Mr. Payne.

2 The instinctive way of juggling with Heaven, like our sanding the sugar and going to church.

3 Arab. "Yá Shukayr," from Shakar, being red (clay, etc.): Shukár is an anemone or a tulip, and Shukayr is its dim. form. Lane's Shaykh made it a dim. of "Ashkar" = tawny, ruddy (of complexion), so the former writes, "O Shukeyr." Mr. Payne prefers "O Rosy cheeks."

4 For "Sandal" see vol. i., night xxxix. Sandalí properly means an Eunuch clean *rasé*, but here Sandal is a P.N. = Sandal-wood.

clamour. So he raised his head to see what was to do and finding that it was the Wazir Ja'afar the Barmecide coming forth from the Caliph's presence, he rose to him and forewent him, and they walked about, conversing for a longsome time. Khalifah the Fisherman waited awhile; then, growing weary of standing and finding that the Eunuch took no heed of him, he set himself in his way and beckoned to him from afar, saying, "O my lord Tulip, give me my due and let me go!" The Eunuch heard him, but was ashamed to answer him because of the Minister's presence; so he went on talking with Ja'afar and took no notice whatever of the Fisherman. Whereupon quoth Khalifah, "O Slow o' Pay[1]! May Allah put to shame all churls and all who take folks' goods and are niggardly with them! I put myself under thy protection, O my lord Bran-belly,[2] to give me my due and let me go!" The Eunuch heard him, but was ashamed to answer him before Ja'afar; and the Minister saw the Fisherman beckoning and talking to him, though he knew not what he was saying; so he said to Sandal, misliking his behaviour, "O Eunuch, what would yonder beggar with thee?" Sandal replied, "Dost thou not know him, O my lord the Wazir?" and Ja'afar answered, "By Allah, I know him not! How should I know a man I have never seen but at this moment?" Rejoined the Eunuch, "O my lord, this is the Fisherman whose fish we seized on the banks of the Tigris. I came too late to get any and was ashamed to return to the Prince of True Believers empty-handed, when all the Mamelukes had some. Presently I espied the Fisherman standing in mid-stream, calling on Allah, with four fishes in his hands, and said to him:—Give me what thou hast there and take their worth. He handed me the fish and I put my hand into my pocket, purposing to gift him with somewhat, but found naught therein and said:—Come to me in the Palace, and I will give thee wherewithal to aid thee in thy poverty. So he came to me to-day and I was putting hand to pouch, that I might give him somewhat, when thou camest forth and I rose to wait on thee and was diverted with thee from him, till he grew tired of waiting; and this is the whole story how he cometh to be standing here."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Arab. "Yá mumátil," one who retards payment.

2 Arab. "Kirsh al-Nukhál" = Guts of bran, a term little fitted for the handsome and distinguished Persian. But Khalifah is a Fellah-*grazioso* of normal assurance, shrewd withal; he blunders like an Irishman of the last generation, and he uses the first epithet that comes to his tongue. See night dccexliii. for the sudden change in Khalifah.

Now when it was the Eight Hundred and Forty-first Night,

She continued, It hath reached me, O auspicious King, that when Sandal the Eunuch related to Ja'afar the Barmecide the tale of Khalifah the Fisherman, ending with, "This is the whole story and how he cometh to be standing here!" the Wazir, hearing this account, smiled and said, "O Eunuch, how is it that this Fisherman cometh in his hour of need and thou satisfiest him not? Dost thou not know him, O Chief of the Eunuchs?" "No," answered Sandal; and Ja'afar said, "This is the Master of the Commander of the Faithful, and his partner and our lord the Caliph hath arisen this morning, strait of breast, heavy of heart and troubled in thought, nor is there aught will broaden his breast save this fisherman. So let him not go till I crave the Caliph's pleasure concerning him and bring him before him; perchance Allah will relieve him of his oppression and console him for the loss of Kut al-Kulub, by means of the Fisherman's presence, and he will give him wherewithal to better himself, and thou wilt be the cause of this." Replied Sandal, "O my lord, do as thou wilt and may Allah Almighty long continue thee a pillar of the dynasty of the Commander of the Faithful, whose shadow Allah perpetuate[1] and prosper it, root and branch!" Then the Wazir Ja'afar rose up and went in to the Caliph and Sandal ordered the Mamelukes not to leave the Fisherman; whereupon Khalifah cried, "How goodly is thy bounty, O Tulip! The seeker is become the sought. I come to seek my due, and they imprison me for debts in arrears[2]!" When Ja'afar came in to the presence of the Caliph, he found him sitting with his head bowed earthwards, breast straitened, and mind melancholy, humming the verses of the poet:—

My blamers instant bid that I for her become consoled; * But I, what can I do, whose heart declines to be controlled?
And how can I in patience bear the loss of lovely maid, * When fails me patience for a love that holds with firmest hold!
Ne'er I'll forget her nor the bowl that 'twixt us both went round * And wine of glances maddened me with drunkenness ensoul'd.

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1 So the Persian "May your shadow never be less" means, I have said, the shadow which you throw over your servant. Shade, cold water, and fresh breezes are the joys of life in arid Arabia.

2 When a Fellah demanded money due to him by the Government of Egypt he was at once imprisoned for arrears of taxes, and thus prevented from being troublesome.

Whenas Ja'afar stood in the presence, he said, "The Peace be upon thee, O Commander of the Faithful, Defender of the honour of the Faith and descendant of the uncle of the Prince of the Apostles, Allah assain him and save him and his family one and all!" The Caliph raised his head and answered, "And on thee be the Peace and the mercy of Allah and His blessings!" Quoth Ja'afar, "With leave of the Prince of True Believers, his servant would speak without restraint." Asked the Caliph, "And when was restraint put upon thee in speech and thou the Prince of Wazirs? Say what thou wilt." Answered Ja'afar, "When I went out, O my lord, from before thee, intending for my house, I saw standing at the door thy master and teacher and partner, Khalifah the Fisherman, who was aggrieved at thee and complained of thee, saying:—Glory be to God! I taught him to fish and he went away to fetch me a pair of frails, but never came back: and this is not the way of a good partner or of a good apprentice. So, if thou hast a mind to partnership, well and good; and if not, tell him that he may take to partner another." Now when the Caliph heard these words he smiled and his straitness of breast was done away with, and he said, "My life on thee, is this the truth thou sayest, that the Fisherman standeth at the door?" And Ja'afar replied, "By thy life, O Commander of the Faithful, he standeth at the door." Quoth the Caliph, "O Ja'afar, by Allah, I will assuredly do my best to give him his due! If Allah at my hands send him misery, he shall have it; and if prosperity he shall have it." Then he took a piece of paper and, cutting it in pieces, said to the Wazir, "O Ja'afar, write down with thine own hand twenty sums of money, from one dinar to a thousand, and the names of all kinds of offices and dignities from the least appointment to the Caliphate; also twenty kinds of punishment from the lightest beating to death.[1]" "I hear and I obey, O Commander of the Faithful," answered Ja'afar, and did as he was bidden. Then said the Caliph, "O Ja'afar, I swear by my holy forefathers and by my kinship to Hamzah[2] and Akíl,[3] that I mean to summon the fisherman and bid him take one of these papers, whose contents none knoweth save thou and I; and whatsoever is written in the paper which he shall choose, I will give it to him; though it be the Caliphate

1 This freak is of course not historical. The tale-teller introduces it to enhance the grandeur and majesty of Harun al-Rashid, and the vulgar would regard it as a right kingly diversion. Westerns only wonder that such things could be.

2 Uncle of the Prophet: for his death see Pilgrimage, ii. 248.

3 First cousin of the Prophet, son of Abú Tálib, a brother of Al-Abbás from whom the Abbasides claimed descent.

I will divest myself thereof and invest him therewith and grudge it not to him; and, on the other hand, if there be written therein hanging or mutilation or death, I will execute it upon him. Now go and fetch him to me." When Ja'afar heard this, he said to himself, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! It may be somewhat will fall to this poor wretch's lot that will bring about his destruction, and I shall be the cause. But the Caliph hath sworn; so nothing remains now but to bring him in, and naught will happen save whatso Allah willeth." Accordingly he went out to Khalifah the Fisherman and laid hold of his hand, to carry him in to the Caliph, whereupon his reason fled and he said in himself, "What a stupid I was to come after yonder ill-omened slave, Tulip, whereby he hath brought me in company with Bran-belly!" Ja'afar fared on with him, with Mamelukes before and behind, whilst he said, "Doth not arrest suffice, but these must go behind and before me, to hinder my making off?" till they had traversed seven vestibules, when the Wazir said to him, "Mark my words, O Fisherman! Thou standest before the Commander of the Faithful and Defender of the Faith!" Then he raised the great curtain and Khalifah's eyes fell on the Caliph, who was seated on his couch, with the Lords of the realm standing in attendance upon him. As soon as he knew him, he went up to him and said, "Well come, and welcome to thee, O piper! 'Twas not right of thee to make thyself a Fisherman and go away, leaving me sitting to guard the fish, and never to return! For, before I was aware, there came up Mamelukes on beasts of all manner colours, and snatched away the fish from me, I standing alone, and this was all of thy fault; for, hadst thou returned with the frails forthright, we had sold an hundred dinars' worth of fish. And now I come to seek my due, and they have arrested me. But thou, who hath imprisoned thee also in this place?" The Caliph smiled and, raising a corner of the curtain, put forth his head and said to the Fisherman, "Come hither and take thee one of these papers." Quoth Khalifah the Fisherman, "Yesterday thou wast a fisherman, and to-day thou hast become an astrologer, but the more trades a man hath the poorer he waxeth." Thereupon Ja'afar said, "Take the paper at once, and do as the Commander of the Faithful biddeth thee without prating." So he came forward and put forth his hand, saying, "Far be it from me that this piper should ever again be my knave and fish with me!" Then taking the paper, he handed it to the Caliph, saying, "O piper, what hath come out for me therein? Hide naught thereof."

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-second Night,

She continued, It hath reached me, O auspicious King, that when Khalifah the Fisherman took up one of the papers and handed it to the Caliph, he said, "O piper, what hath come out to me therein? Hide naught thereof." So Al-Rashid received it and passed it on to Ja'afar, and said to him, "Read what is therein." He looked at it and said, "There is no Majesty, there is no Might, save in Allah, the Glorious, the Great!" Said the Caliph, "Good news,[1] O Ja'afar? What seest thou therein?" Answered the Wazir, "O Commander of the Faithful, there came up from the paper:—Let the Fisherman receive an hundred blows with a stick." So the Caliph commanded to beat the Fisherman, and they gave him an hundred sticks; after which he rose, saying, "Allah damn this, O Bran-belly! Are jail and sticks part of the game?" Then said Ja'afar, "O Commander of the Faithful, this poor devil is come to the river, and how shall he go away thirsting? We hope that among the alms-deeds of the Commander of the Faithful, he may have leave to take another paper, so haply somewhat may come out wherewithal he may succour his poverty." Said the Caliph, "By Allah, O Ja'afar, if he take another paper and death be written therein, I will assuredly kill him, and thou wilt be the cause." Answered Ja'afar, "If he die he will be at rest." But Khalifah the Fisherman said to him, "Allah ne'er gladden thee with good news! Have I made Baghdad strait upon you, that ye seek to slay me?" Quoth Ja'afar, "Take thee a paper and crave the blessing of Allah Almighty!" So he put out his hand, and taking a paper, gave it to Ja'afar, who read it and was silent. The Caliph asked, "Why art thou silent, O son of Yahya?" and he answered, "O Commander of the Faithful, there hath come out on this paper:—Naught shall be given to the Fisherman." Then said the Caliph, "His daily bread will not come from us; bid him fare forth from before our face." Quoth Ja'afar, "By the claims of thy pious forefathers, let him take a third paper, it may be it will bring him alimony," and quoth the Caliph, "Let him take one and no more." So he put out his hand and took a third paper, and behold therein was written, "Let the Fisherman be given one dinar." Ja'afar cried to him, "I sought good fortune for thee, but

1 *i.e.* I hope thou hast or Allah grant thou have good tidings to tell me.

Allah willed not to thee aught save this dinar." And Khalifah answered, "Verily, a dinar for every hundred sticks were rare good luck, may Allah not send thy body health!" The Caliph laughed at him, and Ja'afar took him by the hand and let him out. When he reached the door, Sandal the eunuch saw him, and said to him, "Hither, O Fisherman, give us portion of that which the Commander of the Faithful hath bestowed on thee whilst jesting with thee." Replied Khalifah, "By Allah, O Tulip, thou art right! Wilt thou share with me, O nigger? Indeed, I have eaten stick to the tune of an hundred blows, and have earned one dinar, and thou art but too welcome to it." So saying, he threw him the dinar and went out, with the tears flowing down the plain of his cheeks. When the eunuch saw him in this plight, he knew that he had spoken sooth, and called to the lads to fetch him back. So they brought him back, and Sandal, putting his hand to his pouch, pulled out a red purse, whence he emptied an hundred golden dinars into the Fisherman's hand, saying, "Take this gold in payment of thy fish and wend thy ways." So Khalifah, in high good humour, took the hundred ducats and the Caliph's one dinar and went his way, and forgot the beating. Now, as Allah willed it for the furthering of that which He had decreed, he passed by the mart of the handmaidens, and seeing there a mighty ring where many folks were forgathering, said to himself, "What is this crowd?" So he brake through the merchants and others, who said, "Make wide the way for Skipper Rapscallion,[1] and let him pass." Then he looked and behold, he saw a chest, with an eunuch seated thereon and an old man standing by it, and the Shaykh was crying, "O merchants, O men of money, who will hasten and hazard his coin for this chest of unknown contents from the Palace of the Lady Zubaydah bint al-Kasim, wife of the Commander of the Faithful? How much shall I say for you, Allah bless you all!" Quoth one of the merchants, "By Allah, this is a risk! But I will say one word and no blame to me. Be it mine for twenty dinars." Quoth another, "Fifty," and they went on bidding, one against other, till the price reached an hundred ducats. Then said the crier, "Will any of you bid more, O merchants?" And Khalifah the Fisherman said, "Be it mine for an hundred dinars and one dinar." The merchants hearing these words, thought he was jesting and laughed at him, saying, "O eunuch, sell it to

1 Arab "Nákhúzah Zulayt." The former, from the Persian Nákhodá or ship-captain, which is also used in a playful sense, "a godless wight," one owning no (ná) God (Khudá). Zulayt = a low fellow, blackguard.

Khalifah for an hundred dinars and one dinar!" Quoth the eunuch, "By Allah, I will sell it to none but him! Take it, O Fisherman, the Lord bless thee in it, and here with thy gold." So Khalifah pulled out the ducats and gave them to the eunuch, who, the bargain being duly made, delivered to him the chest and bestowed the price in alms on the spot; after which he returned to the Palace and acquainted the Lady Zubaydah with what he had done, whereat she rejoiced. Meanwhile the Fisherman hove the chest on shoulder, but could not carry it on this wise for the excess of its weight; so he lifted it on to his head and thus bore it to the quarter where he lived. Here he set it down and being weary, sat awhile, be-musing what had befallen him and saying in himself, "Would Heaven I knew what is in this chest!" Then he opened the door of his lodging and haled the chest till he got it into his closet; after which he strove to open it but failed. Quoth he, "What folly possessed me to buy this chest! There is no help for it but to break it open and see what is herein." So he applied himself to the lock, but could not open it, and said to himself, "I will leave it till to-morrow." Then he would have stretched him out to sleep, but could find no room; for the chest filled the whole closet. So he got upon it and lay him down; but, when he had lain awhile, behold, he felt something stir under him whereat sleep forsook him and his reason fled.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-third Night,

She pursued, It hath reached me, O auspicious King, that when Khalifah the Fisherman lay down upon the chest and thus tarried awhile, behold, something stirred beneath him; whereat he was affrighted and his reason fled. So he arose and cried, "Meseems there be Jinns in the chest. Praise to Allah who suffered me not to open it! For, had I done so, they had risen against me in the dark and slain me, and from them would have befallen me naught of good." Then he lay down again when, lo! the chest moved a second time, more than before; whereupon he sprang to his feet and said, "There it goes again: but this is terrible!" And he hastened to look for the lamp, but could not find it and had not the wherewithal to buy another. So he went forth and cried out, "Ho, people of the quarter!" Now the most part of the folk were asleep; but they awoke at his crying and asked, "What aileth thee, O Khalifah?" He answered, "Bring me a lamp, for the

Jinn are upon me." They laughed at him and gave him a lamp, wherewith he returned to his closet. Then he smote the lock of the chest with a stone and broke it, and opening it, saw a damsel like a Houri lying asleep within. Now she had been drugged with Bhang, but at that moment she threw up the stuff and awoke; then she opened her eyes, and feeling herself confined and cramped, moved. At this sight quoth Khalifah, "By Allah, O my lady, whence art thou?" and quoth she, "Bring me Jessamine and Narcissus.[1]" And Khalifah answered, "There is naught here but Henna-flowers.[2]" Thereupon she came to herself and, considering Khalifah, said to him, "What art thou?" presently adding, "And where am I?" He said, "Thou art in my lodging." Asked she, "Am I not in the Palace of the Caliph Harun al-Rashid?" And quoth he, "What manner of thing is Al-Rashid[3]? O madwoman, Thou art naught but my slave-girl: I bought thee this very day for an hundred dinars and one dinar, and brought thee home, and thou wast asleep in this here chest." When she heard these words she said to him, "What is thy name?" Said he, "My name is Khalifah. How comes my star to have grown propitious, when I know my ascendant to have been otherwise?" She laughed and cried, "Spare me this talk! Hast thou anything to eat?" Replied he, "No, by Allah, nor yet to drink! I have not eaten these two days and am now in want of a morsel." She asked, "Hast thou no money?" and he said, "Allah keep this chest which hath beggared me: I gave all I had for it and am become bankrupt." The damsel laughed at him and said, "Up with thee and seek of thy neighbours somewhat for me to eat, for I am hungry." So he went forth and cried out, "Ho, people of the quarter!" Now the folk were asleep; but they awoke and asked, "What aileth thee, O Khalifah?" Answered he, "O my neighbours, I am hungry and have nothing to eat." So one came down to him with a bannock and another with broken meats and a third with a bittock of cheese and a fourth with a cucumber; and so on till his lap was full and he returned to his closet and laid the whole between her hands, saying, "Eat." But she laughed at him, saying, "How can I eat of this when I have not a mug of water whereof to drink? I fear to choke with a mouthful and die." Quoth he, "I

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1 Yásamín and Narjis, names of slave-girls or eunuchs.

2 Arab. "Tamar-hanná," the cheapest of dyes used even by the poorest classes. Its smell, I have said, is that of newly-mown hay, and is prized like that of the tea-rose.

3 The formula (meaning, "What has he to do here?") is by no means complimentary.

will fill thee this pitcher.[1]" So he took the pitcher and going forth, stood in the midst of the street and cried out, saying, "Ho, people of the quarter!" Quoth they, "What calamity is upon thee to-night[2] O Khalifah!" And he said, "Ye gave me food and I ate; but now I am a-thirst; so give me to drink." Thereupon one came down to him with a mug and another with an ewer and a third with a gugglet; and he filled his pitcher, and bearing it back, said to the damsel, "O my lady, thou lackest nothing now." Answered she, "True, I want nothing more at this present." Quoth he, "Speak to me and say me thy story." And quoth she, "Fie upon thee! An thou knowest me not, I will tell thee who I am. I am Kut al-Kulub, the Caliph's handmaiden, and the Lady Zubaydah was jealous of me; so she drugged me with Bhang and set me in this chest," presently adding "Alhamdolillah—praised be God!—for that the matter hath come to easy issue and no worse! But this befell me not save for thy good luck, for thou wilt certainly get of the Caliph Al-Rashid money galore, that will be the means of thine enrichment." Quoth Khalifah, "Is not Al-Rashid he in whose Palace I was imprisoned?" "Yes," answered she; and he said, "By Allah, never saw I more niggardly wight than he, that piper little of good and wit! He gave me an hundred blows with a stick yesterday and but one dinar, for all I taught him to fish and made him my partner; but he played me false." Replied she, "Leave this unseemly talk, and open thine eyes and look thou bear thyself respectfully, whenas thou seest him after this, and thou shalt win thy wish." When he heard her words, it was as if he had been asleep and awoke; and Allah removed the veil from his judgment, because of his good luck,[3] and he answered, "On my head and eyes!" Then said he to her, "Sleep, in the name of Allah.[4]" So she lay down and fell asleep (and he afar from her) till the morning, when she sought of him ink-

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1 Arab. "Jarrah" (pron. "Garrah") a "jar." See Lane (M.E. chapt. v.) who was deservedly reproached by Baron von Hammer for his superficial notices. The "Jarrah" is of pottery, whereas the "Dist" is a large copper chauldron and the Khalkinah one of lesser size.

2 *i.e.* what a bother thou art, etc.

3 This sudden transformation, which to us seems exaggerated and unnatural, appears in many Eastern stories and in the biographies of their distinguished men, especially students. A youth cannot master his lessons; he sees a spider climbing a slippery wall and after repeated falls succeeding. Allah opens the eyes of his mind, his studies become easy to him, and he ends with being an Allámah (doctissimus).

4 Arab. "Bismillah, Námi!" here it is not a blessing but a simple invitation, "Now please go to sleep."

case[1] and paper, and when they were brought wrote to Ibn al-Kirnas, the Caliph's friend, acquainting him with her case and how at the end of all that had befallen her she was with Khalifah the Fisherman, who had bought her. Then she gave him the scroll, saying, "Take this, and hie thee to the jewel-market and ask for the shop of Ibn al-Kirnas the Jeweller, and give him this paper and speak not." "I hear and I obey," answered Khalifah, and going with the scroll to the market, enquired for the shop of Ibn al-Kirnas. They directed him thither and on entering he saluted the merchant, who returned his salam with contempt and said to him, "What dost thou want?" Thereupon he gave him the letter and he took it, but read it not, thinking the Fisherman a beggar who sought an alms of him, and said to one of his lads, "Give him half a dirham." Quoth Khalifah, "I want no alms; read the paper." So Ibn al-Kirnas took the letter and read it; and no sooner knew its import than he kissed it and laying it on his head,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-fourth Night,

She resumed, It hath reached me, O auspicious King, that when Ibn al-Kirnas read the letter and knew its import, he kissed it and laid it on his head; then he arose and said to Khalifah, "O my brother, where is thy house? Asked Khalifah, "What wantest thou with my house? Wilt thou go thither and steal my slave-girl?" Then Ibn al-Kirnas answered, "Not so: on the contrary, I will buy thee somewhat whereof you may eat, thou and she." So he said, "My house is in such a quarter"; and the merchant rejoined, "Thou hast done well. May Allah not give thee health, O unlucky one[2]!" Then he called out to two of his slaves and said to them, "Carry this man to the shop of Mohsin the Shroff, and say to him, "O Mohsin, give this man a thousand dinars of gold; then bring him back to me in haste." So they carried him to the money-changer, who paid him the money, and returned with him to their master, whom they found mounted on a dapple she-mule worth a thousand dinars, with Mamelukes and pages

1 The modern ink-case of the Universal East is a lineal descendant of the wooden palette with writing reeds. See an illustration of that of "Amásis, the good god and lord of the two lands" (circ. B.C. 1350) in British Museum (p. 41, "The Dwellers on the Nile," by E. A. Wallis Bridge, London, 56, Paternoster Row, 1885).

2 This is not ironical, as Lane and Payne suppose, but a specimen of inverted speech— Thou art in luck this time!

about him, and by his side another mule like his own, saddled and bridled. Quoth the jeweller to Khalifah, "Bismillah, mount this mule." Replied he, "I won't; for by Allah, I fear she throw me"; and quoth Ibn al-Kirnas, "By God, needs must thou mount." So he came up and mounting her, face to crupper, caught hold of her tail and cried out; whereupon she threw him on the ground and they laughed at him; but he rose and said, "Did I not tell thee I would not mount this great jenny-ass?" Thereupon Ibn al-Kirnas left him in the market and, repairing to the Caliph, told him of the damsel; after which he returned and removed her to his own house. Meanwhile, Khalifah went home to look after the handmaid, and found the people of the quarter forgathering and saying, "Verily, Khalifah is to-day in a terrible pickle[1]! Would we knew whence he can have gotten this damsel?" Quoth one of them, "He is a mad pimp: haply he found her lying on the road drunken, and carried her to his own house, and his absence showeth that he knoweth his offence." As they were talking, behold, up came Khalifah, and they said to him, "What a plight is thine, O unhappy! knowest thou not what is come to thee?" He replied, "No, by Allah!" and they said, "But just now there came Mamelukes and took away thy slave-girl whom thou stolest, and sought for thee, but found thee not." Asked Khalifah, "And how came they to take my slave-girl?" and quoth one, "Had he fallen in their way, they had slain him." But he, so far from heeding them, returned running to the shop of Ibn al-Kirnas, whom he met riding, and said to him, "By Allah, 'twas not right of thee to wheedle me and meanwhile send thy Mamelukes to take my slave-girl!" Replied the jeweller, "O idiot, come with me and hold thy tongue." So he took him and carried him into a house handsomely builded, where he found the damsel seated on a couch of gold, with ten slave-girls like moons round her. Sighting her, Ibn al-Kirnas kissed ground before her and she said, "What hast thou done with my new master, who bought me with all he owned?" He replied, "O my lady, I gave him a thousand golden dinars"; and related to her Khalifah's history from first to last, whereat she laughed and said, "Blame him not; for he is but a common wight. These other thousand dinars are a gift from me to him, and, Almighty Allah willing, he shall win of the Caliph what shall enrich him." As they were talking, there came an eunuch from

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1 Arab. "Marhúb" = terrible: Lane reads "Mar'úb = terrified. But the former may also mean, threatened with something terrible.

the Commander of the Faithful, in quest of Kut al-Kulub for, when he knew that she was in the house of Ibn al-Kirnas, he could not endure the severance, but bade bring her forthwith. So she repaired to the Palace, taking Khalifah with her, and going into the presence, kissed ground before the Caliph, who rose to her, saluting and welcoming her, and asked her how she had fared with him who had bought her. She replied, "He is a man, Khalifah the Fisherman hight, and there he standeth at the door. He telleth me that he hath an account to settle with the Commander of the Faithful by reason of a partnership between him and the Caliph in fishing." Asked Al-Rashid, "Is he at the door?" and she answered, "Yes." So the Caliph sent for him and he kissed ground before him and wished him endurance of glory and prosperity. The Caliph marvelled at him and laughed at him and said to him, "O Fisherman, wast thou in very deed my partner[1] yesterday?" Khalifah took his meaning and heartening his heart and summoning spirit replied, "By Him who bestowed upon thee the succession to thy cousin,[2] I know her not in anywise and have had no commerce with her save by way of sight and speech!" Then he repeated to him all that had befallen him since he last saw him,[3] whereat the Caliph laughed and his breast broadened and he said to Khalifah, "Ask of us what thou wilt, O thou who bringest to owners their own!" But he was silent; so the Caliph ordered him fifty thousand dinars of gold and a costly dress of honour such as great Sovrans don, and a she-mule, and gave him black slaves of the Súdán to serve him, so that he became as he were one of the Kings of that time. The Caliph was rejoiced at the recovery of his favourite and knew that all this was the doing of his cousin-wife, the Lady Zubaydah,—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that the Caliph rejoiced at the recovery of Kut al-Kulub and knew that all this was the doing of the Lady Zubaydah, his cousin-wife; wherefore he was sore enraged against her and held aloof from her a great

1 *i.e.* in Kut al-Kulúb.

2 Lit. to the son of thy paternal uncle, *i.e.* Mohammed.

3 In the text he tells the whole story beginning with the eunuch and the hundred dinars, the chest, etc.; but—"of no avail is a twice-told tale."

while, visiting her not neither inclining to pardon her. When she was certified of this, she was sore concerned for his wrath and her face, that was wont to be rosy, waxed pale and wan till, when her patience was exhausted, she sent a letter to her cousin, the Commander of the Faithful, making her excuses to him and confessing her offences, and ending with these verses:—

I long once more the love that was between us to regain, * That I may quench the fire of grief and bate the force of bane.
O lords of me, have ruth upon the stress my passion deals * Enough to me is what you doled of sorrow and of pain.
'Tis life to me an deign you keep the troth you deigned to plight, * 'Tis death to me an troth you break and fondest vows profane:
Given I've sinned a sorry sin, yet grant me ruth, for naught, * By Allah, sweeter is than friend who is of pardon fain.

When the Lady Zubaydah's letter reached the Caliph, and reading it he saw that she confessed her offence and sent her excuses to him therefor, he said to himself, "Verily, all sins doth Allah forgive; aye, Gracious, Merciful is He[1]!" And he returned her an answer, expressing satisfaction and pardon and forgiveness for what was past, whereat she rejoiced greatly. As for Khalifah the Fisherman, the Caliph assigned him a monthly solde of fifty dinars, and took him into especial favour, which would lead to rank and dignity, honour and worship. Then he kissed ground before the Commander of the Faithful and went forth with stately gait. When he came to the door, the Eunuch Sandal, who had given him the hundred dinars, saw him and knowing him, said to him, "O Fisherman, whence all this?" So he told him all that had befallen him, first and last, whereat Sandal rejoiced, because he had been the cause of his enrichment, and said to him, "Wilt thou not give me largesse of this wealth which is now become thine?" So Khalifah put hand to pouch and taking out a purse containing a thousand dinars, gave it to the Eunuch, who said, "Keep thy coins and Allah bless thee therein!" and marvelled at his manliness and at the liberality of his soul, for all his late poverty.[2] Then leaving the eunuch, Khalifah mounted his she-mule and rode, with the slaves' hands on her crupper, till he came to his lodging at the Khan, whilst the folk stared at him in surprise for that which had betided him of advancement. When he alighted from his beast they accosted him and enquired the cause

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1 Koran, xxxix. 54. I have quoted Mr. Rodwell, who affects the Arabic formula, omitting the normal copulatives.

2 Easterns find it far easier to "get the chill of poverty out of their bones" than Westerns.

of his change from poverty to prosperity, and he told them all that had happened to him from incept to conclusion. Then he bought a fine mansion and laid out thereon much money, till it was perfect in all points. And he took up his abode therein and was wont to recite thereon these two couplets :—

Behold a house that's like the Dwelling of Delight[1]; * Its aspect heals the sick and banishes despite.
Its sojourn for the great and wise appointed is, * And Fortune fair therein abideth day and night.

Then, as soon as he was settled in his house, he sought him in marriage the daughter of one of the chief men of the city, a handsome girl, and went in unto her, and led a life of solace and satisfaction, joyance, and enjoyment; and he rose to passing affluence and exceeding prosperity. So when he found himself in this fortunate condition he offered up thanks to Allah (extolled and excelled be He!) for what He had bestowed on him of wealth exceeding and of favours ever succeeding, praising his Lord with the praise of the grateful and chanting the words of the poet :—

To Thee be praise, O Thou who showest unremitting grace; * O Thou whose universal bounties high and low embrace!
To Thee be praise from me! Then deign accept my praise for I * Accept Thy boons and gifts with grateful soul in every case.
Thou hast with favours overwhelmed me, benefits and largesse * And gracious doles my memory ne'er ceaseth to retrace.
All men from mighty main, Thy grace and goodness drain and drink; * And in their need Thou, only Thou, to them art refuge-place!
Thou heapest up, O Lord, Thy mercy-signs on mortal men; * Thou pardonest man's every sin though he be high or base:
So for the sake of him who came to teach mankind in ruth, * Prophet, pure, truthful-worded scion of the noblest race;
Ever be Allah's blessing and His peace on him and all * His aids[2] and kin while pilgrims fare his noble tomb to face!
And on his helpmeets[3] one and all, Companions great and good, * Through time Eternal while the bird shall sing in shady wood!

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1 Arab. "Dar al-Na'ím." Name of one of the seven stages of the Moslem heaven. This style of inscription dates from the days of the hieroglyphs. A papyrus describing the happy town of Raamses ends with these lines :—

Daily is there a supply of food:
Within it gladness doth ever brood.
* * * *
Prolonged, increased; abides there Joy, etc., etc.

2 Arab. "Ansár" = auxiliaries, the men of Al-Madinah (Pilgrimage, ii. 130, etc.).

3 Arab. "Asháb" = the companions of the Prophet who may number 500 (Pilgrimage, ii. 81, etc.).

And thereafter Khalifah continued to pay frequent visits to the Caliph Harun al-Rashid, with whom he found acceptance, and who ceased not to overwhelm him with boons and bounty ; and he abode in the enjoyment of the utmost honour and happiness and joy and gladness, and in riches more than sufficing, and in rank ever rising; brief, a sweet life and a savoury, pure as pleasurable, till there came to him the Destroyer of delights and the Sunderer of societies; and extolled be the perfection of Him to Whom belong glory and permanence, and He is the Living, the Eternal, Who shall never die !

NOTE.—I have followed the example of Mr. Payne, and have translated in its entirety the Tale of Khalifah the Fisherman from the Breslau Edit. (Vol. iv. pp. 315-365, Nights cccxxi.-cccxxxii.) in preference to the unsatisfactory process of amalgamating it with that of the Mac. Edit. given above.

KHALIF, THE FISHERMAN OF BAGHDAD.

THERE was once in days of yore and in ages and times long gone before, in the city of Baghdad, a fisherman, by name Khalíf, a man of muckle talk and little luck. One day, as he sat in his cell,[1] he bethought himself and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Would Heaven I knew what is my offence in the sight of my Lord, and what caused the blackness of my fortune and my littleness of luck among the fishermen, albeit (and I say it who should not) in the city of Baghdad there is never a fisherman like myself." Now he lodged in a ruined plac called a Khan, to wite, an inn,[2] without a door, and when he went forth to fish he would shoulder the net, without basket or fish-slicers,[3] and when the folk would stare at him and say to him, "O Khalif, why not take with thee a basket to hold the fish thou catchest ?" he would reply, "Even as I carry it forth empty, so would it come back, for I never manage to catch aught." One night he arose in the darkness before dawn, and

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1 Arab. "Hásilah," prob. a corner of a "Godown" in some Khan or Caravanserai.

2 Arab. "Funduk" from the Gr. πανδοχεῖον, whence the Italian Fondaco *e.g.* at Venice the Fondaco de' Turchi.

3 Arab. "Astár" plur. of Satr : in the Mac. Edit. Sátúr, both (says Dozy) meaning "Couperet" (a hatchet). Habicht translates it "a measure for small fish," which seems to be a shot and a bad shot, as the text talks only of means of carrying fish. Nor can we accept Dozy's emendation Astál (plur. of Satl) pails, situlæ. In Petermann's Reisen (i. 89) Satr=Assiette.

taking his net on his shoulder, raised his eyes to heaven and said, "Allah mine, O Thou who subjectest the sea to Moses son of Imrán, give me this day my daily bread, for Thou art the best of bread-givers!" Then he went down to the Tigris and spreading his net, cast it into the river and waited till it had settled down, when he haled it in and drew it ashore, but behold, it held naught save a dead dog. So he cast away the carcase, saying, "O morning of ill doom! What a handsel is this dead hound, after I had rejoiced in its weight[1]!" Then he mended the rents in the net, saying, "Needs must there after this carrion be fish in plenty, attracted by the smell," and made a second cast. After a while, he drew up and found in the net the hough[2] of a camel, that had caught in the meshes and rent them right and left. When Khalif saw his net in this state, he wept and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! I wonder what is my offence and the cause of the blackness of my fortune and the littleness of my luck, of all folk, so that I catch neither cat-fish nor sprat,[3] that I may broil on the embers and eat, for all I dare say there is not in the city of Baghdad a fisherman like me." Then with a Bismillah he cast his net a third time, and presently drawing it ashore found therein an ape scurvy and one-eyed, mangy, and limping, hending an ivory rod in forehand. When Khalif saw this he said, "This is indeed a blessed opening! What art thou, O ape?" "Dost thou not know me?" "No, by Allah, I have no knowledge of thee!" "I am thine ape!" "What use is there in thee, O my ape?" "Every day I give thee good-morrow, so Allah may not open to thee the door of daily bread." "Thou failest not of this, O one-eye[4] of ill-omen! May Allah never bless thee! Needs must I pluck out thy sound eye and cut off thy whole leg, so thou mayst become a blind cripple and I be quit of thee. But what is the use of that rod thou hendest in hand?" "O Khalif, I scare the fish therewith, so

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1 Which made him expect a heavy haul.

2 Arab. "Urkúb" = tendon Achilles, in man hough, or pastern in beast, etc. It is held to be an incrementative form of 'Akab (heel); as Kur'úb of Ka'b (heel) and Khurtúm of Khatm (snout).

3 Arab. "Karmût" and "Zakzúk." The former (pronounced Garmût) is one of the many Siluri *(S. Carmoth Niloticus)* very common and resembling the Shál. It is smooth and scaleless with fleshy lips and soft meat, and as it haunts muddy bottoms it was forbidden to the Ancient Egyptians. The Zakzúk is the young of the Shál (*Synodontis Schal:* Seetzen); its plural form Zakázik (pronounced Zigázig) gave a name to the flourishing town which has succeeded to old Bubastis, and of which I have treated in "Midian" and "Midian Revisited."

4 "Yá A'awar" = O one eye!

they may not enter thy net." "Is it so? then this very day will I punish thee with a grievous punishment and devise thee all manner torments and strip thy flesh from thy bones and be at rest from thee, sorry bit of goods that thou art!" So saying, Khalif the Fisherman unwound from his middle a strand of rope and binding him to a tree by his side said, "Lookee, O dog of an ape! I mean to cast the net again and if aught come up therein, well and good; but, if it come up empty, I will verily and assuredly make an end of thee, with the cruellest tortures and be quit of thee, thou stinking lot." So he cast the net and drawing it ashore, found in it another ape and said, "Glory be to God the Great! I was wont to pull naught but fish out of this Tigris, but now it yieldeth nothing but apes." Then he looked at the second ape and saw him fair of form and round of face with pendants of gold in his ears and a blue waistcloth about his middle, and he was like unto a lighted taper. So he asked him, "What art thou, thou also, O ape?" and he answered, saying, "O Khalif, I am the ape of Abu al-Sa'ádát the Jew, the Caliph's shroff. Every day I give him good morrow, and he maketh a profit of ten gold pieces." Cried the Fisherman, "By Allah, thou art a fine ape, not like this ill-omened monkey o' mine!" So saying, he took a stick[1] and came down upon the sides of the ape till he broke his ribs and he jumped up and down. And the other ape, the handsome one, answered him, saying, "O Khalif, what will it profit thee to beat him, though thou belabour him till he die?" Khalif replied, "How shall I do? Shall I let him wend his ways that he may scare me the fish with his hang-dog face and give me good even and good morrow every day, so Allah may not open to me the door of daily bread? Nay, I will kill him and be quit of him and I will take thee in his stead; so shalt thou give me good morrow and I shall gain ten golden dinars a day." Thereupon the comely ape made answer, "I will tell thee a better way than that, and if thou hearken to me, thou shalt be at rest and I will become thine ape in lieu of him." Asked the Fisherman, "And what dost thou counsel me?" and the ape answered, saying, "Cast thy net and thou shalt bring up a noble fish, never saw any its like, and I will tell thee how thou shalt do with it." Replied Khalif, "Lookee, thou too! An I throw my net and there come up therein a third ape, be assured that I will cut the three of you into six bits." And the second ape rejoined, "So be it, O Khalif. I agree to this thy condition." Then Khalif spread the net and

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1 Arab. "Nabbút" = a quarter staff: see vol. i. night xxiii.

cast it and drew it up, when behold, in it was a fine young barbel[1] with a round head, as it were a milking-pail, which when he saw, his wits fled for joy and he said, "Glory be to God! What is this noble creature? Were yonder apes in the river, I had not brought up this fish." Quoth the seemly ape, "O Khalif, an thou give ear to my rede, 'twill bring thee good fortune"; and quoth the Fisherman, "May God damn him who would gainsay thee henceforth!" Thereupon the ape said, "O Khalif, take some grass and lay the fish thereon in the basket[2] and cover it with more grass and take somewhat of basil[3] from the greengrocer's and set it in the fish's mouth. Cover it with a kerchief and push thee through the bazar of Baghdad. Whoever bespeaketh thee of selling it, sell it not but fare on, till thou come to the market-street of the jewellers and money-changers. Then count five shops on the right-hand side and the sixth shop is that of Abu al-Sa'adat the Jew, the Caliph's Shroff. When thou standest before him, he will say to thee, What seekest thou? and do thou make answer, I am a fisher-wight, I threw my net in thy name and took this noble barbel, which I have brought thee as a present. If he give thee aught of silver, take it not, be it little or mickle, for it will spoil that which thou wouldst do, but say to him, I want of thee naught save one word, that thou say to me, I sell thee my ape for thine ape and my luck for thy luck. An the Jew say this, give him the fish and I shall become thine ape, and this crippled, mangy and one-eyed ape will be his ape." Khalif replied, "Well said, O ape," nor did he cease faring Baghdad-wards and observing that which the ape had said to him, till he came to the Jew's shop and saw the Shroff seated, with eunuchs and pages about him, bidding and forbidding, and giving and taking. So he set down his basket, saying, "O Sultan of the Jews, I am a fisher-wight and went forth to-day to the Tigris and casting my net in thy name, cried:—This is for the luck of Abu al-Sa'adat; and there came up to me this Banni which I have brought thee by way of present." Then he lifted the grass and discovered the fish to the Jew, who marvelled at its make and said, "Extolled be the perfection of the Most Excellent Creator!" Then he gave the fisherman a dinar, but he refused it and he gave

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1 Arab. "Banní," vulg. Benni, and in Lane (Lex. Bunni) the Cyprinus Bynni (Forsk.), a fish somewhat larger than a barbel, with lustrous silvery scales and delicate flesh, which Sonnini believes may be the "Lepidotes" (smooth-scaled) mentioned by Athenæus. I may note that the Bresl. Edit. (iv. 332) also affects the Egyptian vulgarism, "Farkh-Banni" of the Mac. Edit. (night dcccxxxii.).

2 The story-teller forgets that Khalif had neither basket nor knife.

3 Arab. "Rayhán," which may here mean any scented herb.

him two. This also he refused and the Jew stayed not adding to his offer till he made it ten dinars; but he still refused and Abu al-Sa'adat said to him, "By Allah, thou art a greedy one. Tell me what thou wouldst have, O Moslem!" Quoth Khalif, "I would have of thee but a single word.[1]" When the Jew heard this he changed colour and said, "Wouldst thou oust me from my faith? Wend thy ways"; and Khalif said to him, "By Allah, O Jew, naught mattereth an thou become a Moslem or a Nazarene!" Asked the Jew, "Then what wouldst thou have me say?" and the fisherman answered, "Say, I sell thee my ape for thy ape and my luck for thy luck." The Jew laughed, deeming him little of wit, and said by way of jest, "I sell thee my ape for thy ape and my luck for thy luck. Bear witness against him, O merchants! By Allah, O unhappy, thou art debarred from further claim on me!" So Khalif turned back, blaming himself and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Alas that I did not take the gold!" and fared on blaming himself in the matter of the money till he came to the Tigris, but found not the two apes, whereupon he wept and slapped his face and strewed dust on his head, saying, "But that the second ape wheedled me and put a cheat on me, the one-eyed ape had not escaped." And he gave not over wailing and weeping, till heat and hunger grew sore on him: so he took the net, saying, "Come, let us make a cast, trusting in Allah's blessing; belike I may catch a cat-fish or a barbel which I may boil and eat." So he threw the net and waiting till it had settled, drew it ashore and found it full of fish, whereat he was consoled and rejoiced and busied himself with unmeshing the fish and casting them on the earth. Presently, up came a woman seeking fish and crying out, "Fish is not to be found in the town." She caught sight of Khalif, and said to him, "Wilt thou sell this fish, O Master?" Answered Khalif, "I am going to turn it into clothes, 'tis all for sale, even to my beard.[2] Take what thou wilt." So she gave him a dinar and he filled her basket. Then she went away and behold, up came another servant, seeking a dinar's worth of fish; nor did the folk cease till it was the hour of mid-afternoon prayer and Khalif had sold ten golden dinars' worth of fish. Then, being faint and famisht, he folded and shouldered his net and, repairing to the market, bought himself a woollen gown, a calotte

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1 In the text "Fard Kalmah," a vulgarism. The Mac. Edit. (night dccccxxxv.) more aptly says, "Two words" (Kalmatáni, vulg. Kalmatayn) the Two-fold Testimonies to the Unity of Allah and the Mission of His Messenger.

2 The lowest Cairene chaff, which has no respect for itself or others.

with a plaited border and a honey-coloured turband for a dinar, receiving two dirhams by way of change, wherewith he purchased fried cheese and a fat sheep's tail and honey, and setting them in the oilman's platter ate till he was full and his ribs felt cold[1] from the mighty stuffing. Then he marched off to his lodgings in the magazine, clad in the gown and the honey-coloured turband and with the nine golden dinars in his mouth, rejoicing in what he had never in his life seen. He entered and lay down, but could not sleep for anxious thoughts and abode playing with the money half the night. Then said he in himself, "Haply the Caliph may hear that I have gold and say to Ja'afar:—Go to Khalif the Fisherman and borrow us some money of him. If I give it him, it will be no light matter to me, and if I give it not, he will torment me; but torture is easier to me than the giving up of the cash.[2] However, I will arise and make trial of myself if I have a skin proof against stick or not." So he put off his clothes and taking a sailor's plaited whip, of an hundred and sixty strands, ceased not beating himself till his sides and body were all bloody, crying out at every stroke he dealt himself and saying, "O Moslems! I am a poor man! O Moslems, I am a poor man! O Moslems, whence should I have gold, whence should I have coin?" till the neighbours, who dwelt with him in that place, hearing him crying and saying, "Go to men of wealth and take of them," thought that thieves were torturing him to get money from him, and that he was praying for aidance. Accordingly, they flocked to him each armed with some weapon and finding the door of his lodging locked and hearing him roaring out for help, deemed that the thieves had come down upon him from the terrace-roof; so they fell upon the door and burst it open. Then they entered and found him mother-naked and bareheaded with body dripping blood, and altogether in a sad pickle; so they asked him, "What is this case in which we find thee? Hast thou lost thy wits and hath Jinn-madness betided thee this night?" And he answered them, "Nay; but I have gold with me and I feared lest the Caliph send to borrow of me and it were no light matter to give him aught; yet, an I gave not to him 'tis only too sure that he would put me to the torture;

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1 Arab "Karrat azlá' hú": alluding to the cool skin of healthy men when digesting a very hearty meal.

2 This is the true Fellah idea A peasant will go up to his proprietor with the "rint" in gold pieces behind his teeth and undergo an immense amount of flogging before he spits them out. Then he will return to his wife and boast of the number of sticks he has eaten instead of paying at once, and his spouse will say, "Verily thou art a man."

wherefore I arose to see if my skin were stick-proof or not." When they heard these words they said to him, "May Allah not assain thy body, unlucky madman that thou art! Of a surety thou art fallen mad to-night! Lie down to sleep, may Allah never bless thee! How many thousand dinars hast thou, that the Caliph should come and borrow of thee?" He replied, "By Allah, I have naught but nine dinars." And they all said, "By Allah, he is not otherwise than passing rich!" Then they left him wondering at his want of wit, and Khalif took his cash and wrapped it in a rag, saying to himself, "Where shall I hide all this gold? An I bury it, they will take it, and if I put it out on deposit, they will deny that I did so, and if I carry it on my head,[1] they will snatch it, and if I tie it to my sleeve they will cut it away." Presently he espied a little breast-pocket in the gown and said, "By Allah, this is fine! 'Tis under my throat and hard by my mouth: if any put out his hand to hend it, I can come down on it with my mouth and hide it in my throttle." So he set the rag containing the gold in the pocket and lay down, but slept not that night for suspicion and trouble and anxious thought. On the morrow, he fared forth of his lodging on fishing intent, and betaking himself to the river, went down into the water, up to his knees. Then he threw the net and shook it with might and main; whereupon the purse fell down into the stream. So he tore off gown and turband and plunged in after it, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Nor did he give over diving and searching the stream-bed, till the day was half spent, but found not the purse. Now one saw him from afar diving and plunging and his gown and turband lying in the sun at a distance from him, with no one by them; so he watched him, till he dived again when he dashed at the clothes and made off with them. Presently, Khalif came ashore, and missing his gown and turband, was chagrined for their loss with passing cark and care, and ascended a mound, to look for some passer-by, of whom he might enquire concerning them, but found none. Now the Caliph Harun al-Rashid had gone a-hunting and chasing that day; and, returning at the time of the noon heat, was oppressed thereby and thirsted; so he looked for water from afar and seeing a naked man standing on the mound said to Ja'afar, "Seest thou what I see?" Replied the Wazir, "Yes, O Commander of the Faithful; I see a man standing on a

1 The turband is a common substitute for a purse with the lower classes of Egyptians; and an allusion to the still popular practice of turband-snatching will be found in vol. i. night xxv.

hillock." Al-Rashid asked, "What is he?" and Ja'afar answered, "Haply he is the guardian of a cucumber-plot." Quoth the Caliph, "Perhaps he is a pious man[1]; I would fain go to him, alone, and desire of him his prayer; and abide ye where you are." So he went up to Khalif and saluting him with the salam said to him, "What art thou, O man?" Replied the fisherman, "Dost thou not know me? I am Khalif the Fisherman": and the Caliph rejoined, "What? The fisherman with the woollen gown and the honey-coloured turband[2]?" When Khalif heard him name the clothes he had lost, he said in himself, "This is he who took my duds: belike he did but jest with me." So he came down from the knoll and said, "Can I not take a noontide nap[3] but thou must trick me this trick? I saw thee take my gear and knew that thou wast joking with me." At this, laughter got the better of the Caliph, and he said, "What clothes hast thou lost? I know nothing of that whereof thou speakest, O Khalif." Cried the Fisherman, "By God the Great, except thou bring me back the gear, I will smash thy ribs with this staff!" (for he always carried a quarterstaff). Quoth the Caliph, "By Allah, I have not seen the things whereof thou speakest!" and quoth Khalif, "I will go with thee and take note of thy dwelling-place and complain of thee to the Chief of Police, so thou mayst not trick me this trick again. By Allah, none took my gown and turband but thou, and except thou give them back to me at once, I will throw thee off the back of that she-ass thou ridest and come down on thy pate with this quarterstaff till thou canst not stir!" Thereupon he tugged at the bridle of the mule so that she reared up on her hind legs and the Caliph said to himself, "What calamity is this I have fallen into with this madman?" Then he pulled off a gown he had on, worth an hundred dinars, and said to Khalif, "Take this gown in lieu of thine own." He took it, and donning it saw it was too long; so he cut it short at the knees and turbanded his head with the cut-off piece; then said to the Caliph, "What art thou and what is thy craft? But why ask? Thou art none other than a trumpeter." Al-Rashid asked,

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1 Arab. "Sálih," a devotee; here, a naked Dervish.

2 Here Khalif is made a conspicuous figure in Baghdad like Boccaccio's Calandrino and Co. He approaches in type the old Irishman now extinct, destroyed by the reflex action of Anglo-America (U.S.) upon the miscalled "Emerald Isle." He blunders into doing and saying funny things whose models are the Hibernian "bulls," and acts purely upon the impulse of the moment, never reflecting till (possibly) after all is over.

3 Arab. "Kaylúlah," explained in vol. i. night v.

"What showest thee that I was a trumpeter by trade?" and Khalif answered, "Thy big nostrils and little mouth." Cried the Caliph, "Well guessed! Yes, I am of that craft." Then said Khalif, "An thou wilt hearken to me, I will teach thee the art of fishing: 'twill be better for thee than trumpeting and thou wilt eat lawfully.[1]" Replied the Caliph, "Teach it me so that I may see whether I am capable of learning it." And Khalif said, "Come with me, O trumpeter." So the Caliph followed him down to the river and took the net from him, whilst he taught him how to throw it. Then he cast it and drew it up, when, behold, it was heavy, and the fisherman said, "O trumpeter, an the net be caught on one of the rocks, drag it not too hard, or 'twill break, and by Allah, I will take thy she-ass in payment thereof!" The Caliph laughed at his words and drew up the net, little by little, till he brought it ashore and found it full of fish, which when Khalif saw, his reason fled for joy and presently he cried, "By Allah, O trumpeter, thy luck is good in fishing! Never in my life will I part with thee! But now I mean to send thee to the fish-bazar, where do thou enquire for the shop of Humayd the fisherman and say to him:—My master Khalif saluteth thee and biddeth thee send him a pair of frails and a knife, so he may bring thee more fish than yesterday. Run and return to me forthright!" The Caliph replied (and indeed he was laughing), "On my head, O master!" and mounting his mule, rode back to Ja'afar, who said to him, "Tell me what hath betided thee." So the Caliph told him all that had passed between Khalif the Fisherman and himself from first to last, adding, "I left him awaiting my return to him with the baskets, and I am resolved that he shall teach me how to scale fish and clean them." Quoth Ja'afar, "And I will go with thee to sweep up the scales and clean out the shop." And the affair abode thus, till presently the Caliph cried, "O Ja'afar, I desire of thee that thou despatch the young Mamelukes, saying to them:—Whoso bringeth me a fish from before yonder fisherman, I will give him a dinar; for I love to eat of my own fishing." Accordingly, Ja'afar repeated to the young white slaves what the Caliph had said and directed them where to find the man. They came down upon Khalif and snatched the fish from him; and when he saw them and noted their goodliness, he doubted not but that they were of the

1 *i.e.* thy bread lawfully gained. The "Bawwák (trumpeter) like the "Zammár" (piper of the Mac. Edit.) are discreditable craftsmen, associating with Almahs and loose women and often serving as their panders.

black-eyed Houris of Paradise: so he caught up a couple of fish and ran into the river, saying, "O Allah mine, by the secret virtue of these fish, forgive me!" Suddenly, up came the chief eunuch, questing fish, but he found none; so seeing Khalif ducking and rising in the water, with the two fish in his hands, called out to him, saying, "O Khalif, what hast thou there?" Replied the fisherman, "Two fish"; and the eunuch said, "Give them to me and take an hundred dinars for them." Now when Khalif heard speak of an hundred dinars, he came up out of the water and cried, "Hand over the hundred dinars." Said the eunuch, "Follow me to the house of Al-Rashid and receive thy gold, O Khalif"; and, taking the fish, made off to the Palace of the Caliphate. Meanwhile Khalif betook himself to Baghdad, clad as he was in the Caliph's gown, which reached only to above his knees,[1] turbanded with the piece he had cut off therefrom and girt about his middle with a rope, and he pushed through the centre of the city. The folk fell a-laughing and marvelling at him and saying "Whence hadst thou that robe of honour?" But he went on, asking, "Where is the house of Al-Rashád[2]?" and they answered, "Say, 'The house of Al-Rashíd'"; and he rejoined, "'Tis all the same," and fared on till he came to the Palace of the Caliphate. Now he was seen by the tailor who had made the gown and who was standing at the door, and when he noticed it upon the Fisherman, he said to him, "For how many years hast thou had admission to the palace?" Khalif replied, "Ever since I was a little one"; and the tailor asked, "Whence haddest thou that gown thou hast spoilt on this wise?" Khalif answered, "I had it of my apprentice the trumpeter." Then he went up to the door, where he found the Chief Eunuch sitting with the two fishes by his side: and seeing him sable-black of hue, said to him, "Wilt thou not bring the hundred dinars, O uncle Tulip?" Quoth he, "On my head, O Khalif," when, behold! out came Ja'afar from the presence of the Caliph, and seeing the fisherman talking with the Eunuch and saying to him, "This is the reward of goodness, O nuncle Tulip," went in to Al-Rashid and said to him, "O Commander of the Faithful, thy master the Fisherman is with the Chief Eunuch, dunning him for an hundred dinars." Cried the Caliph, "Bring him to me, O Ja'afar"; and the Minister answered, "Hearing and obeying." So he went out to the Fisherman and said to him, "O

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1 *i.e.* he was indecently clad. Man's "shame" extends from navel to knees. See night dxlviii.

2 Rashád would be = garden-cresses or stones: Rashíd, the heaven-directed.

Khalif, thine apprentice the trumpeter biddeth thee to him"; then he walked on, followed by the other till they reached the presence-chamber, where he saw the Caliph seated, with a canopy over his head. When he entered, Al-Rashid wrote three scrolls and set them before him, and the Fisherman said to him, "So thou hast given up trumpeting and turned astrologer!" Quoth the Caliph to him, "Take thee a scroll." Now in the first he had written, "Let him be given a gold piece," in the second, "An hundred dinars," and in the third, "Let him be given an hundred blows with a whip." So Khalif put out his hand and by the decree of the Predestinator, it lighted on the scroll wherein was written, "Let him receive an hundred lashes"; and Kings, whenas they ordain aught, go not back therefrom. So they threw him prone on the ground and beat him an hundred blows, whilst he wept and roared for succour, but none succoured him, and said, "By Allah, this is a good joke, O trumpeter! I teach thee fishing and thou turnest astrologer and drawest me an unlucky lot. Fie upon thee,[1] in thee is naught of good!" When the Caliph heard his speech, he fell fainting in a fit of laughter and said, "O Khalif, no harm shall betide thee: fear not. Give him an hundred gold pieces." So they gave him an hundred dinars, and he went out, and ceased not faring forth till he came to the trunk-market, where he found the folk assembled in a ring about a broker, who was crying out and saying, "At an hundred dinars, less one dinar! A locked chest!" So he pressed on and pushed through the crowd and said to the broker, "Mine for an hundred dinars!" The broker closed with him and took his money, whereupon there was left him nor little nor much. The porters disputed awhile about who should carry the chest; and presently all said, "By Allah, none shall carry this chest but Zurayk[2]!" And the folk said, "Blue-eyes hath the best right to it." So Zurayk shouldered the chest after the goodliest fashion, and walked a-rear of Khalif. As they went along, the Fisherman said in himself, "I have nothing left to give the porter; how shall I rid myself of him? Now I will traverse the main streets with him and lead him about, till he be weary and set it down and leave it, when I will take it up and carry it to my lodging." Accordingly, he went round about the city with the porter from noontide to sundown, till the man began to grumble and said,

1 Arab. "Uff 'alayka" = fie upon thee! Uff = lit. Sordes Aurium and Tuff (a similar term of disgust) = Sordes unguinum. To the English reader the blows administered to Khalif appear rather hard measure. But a Fellah's back is thoroughly broken to the treatment and he would take ten times as much punishment for a few piastres.

2 Arab. "Zurayk" dim. of Azrak = blue-eyed.

"O my lord, where is thy house?" Quoth Khalif, "Yesterday I knew it, but to-day I have forgotten it." And the porter said, "Give me my hire and take thy chest." But Kharif said, "Go on at thy leisure, till I bethink me where my house is," presently adding, "O Zurayk, I have no money with me. 'Tis all in my house and I have forgotten where it is." As they were talking, there passed by them one who knew the Fisherman and said to him, "O Khalif, what bringeth thee hither?" Quoth the porter, "O uncle, where is Khalif's house?" and quoth he, "'Tis in the ruined Khan in the Rawásín Quarter.[1]" Then said Zurayk to Khalif, "Go to! would Heaven thou hadst never lived nor been!" And the Fisherman trudged on, followed by the porter, till they came to the place, when the Hammal said, "O thou whose daily bread Allah cut off in this world, have we not passed this place a score of times? Hadst thou said to me,—'Tis in such a stead, thou hadst spared me this great toil; but now give me my wage and let me wend my way." Khalif replied, "Thou shalt have silver if not gold. Stay here, till I bring thee the same." So he entered his lodging and taking a mallet he had there, studded with forty nails (wherewith an he smote a camel, he had made an end of it), rushed upon the porter and raised his forearm to strike him therewith; but Zurayk cried out at him, saying, "Hold thy hand! I have no claim on thee," and fled. Now having got rid of the Hammal, Khalif carried the chest into the Khan, whereupon the neighbours came down and flocked about him, saying, "O Khalif, whence hadst thou this robe and this chest?" Quoth he, "From my apprentice Al-Rashid, who gave them to me," and they said, "The pimp is mad! Al-Rashid will assuredly hear of his talk and hang him over the door of his lodging and hang all in the Khan on account of the droll. This is a fine farce!" Then they helped him to carry the chest into his lodging and it filled the whole closet.[2] Thus far concerning Khalif; but as for the history of the chest, it was as follows: The Caliph had a Turkish slave-girl, by name Kut al-Kulúb, whom he loved with love exceeding and the lady Zubaydah came to know of this from himself and was passing jealous of her and secretly plotted mischief against her. So, whilst the Commander of the Faithful was absent a-sporting and a-hunting, she sent for Kut al-Kulub and, inviting her to a banquet, set before her meat and wine, and she ate and

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1 Of Baghdad.

2 Arab. "Hásil," *i.e.* cell in a Khan for storing goods; elsewhere it is called a Makhzan (magazine) with the same sense.

drank. Now the wine was drugged with Bhang; so she slept and Zubaydah sent for her Chief Eunuch and putting her in a great chest, locked it and gave it to him, saying, "Take this chest and cast it into the river." Thereupon he took it up before him on a he-mule and set out with it for the sea, but found it unfit to carry; so, as he passed by the trunk-market, he saw the Shaykh of the brokers and salesmen and said to him, "Wilt thou sell me this chest, O uncle?" The broker replied, "Yes, we will do this much." "But," said the Eunuch, "look thou sell it not except locked"; and the other, "'Tis well; we will do that also.[1]" So he set down the chest, and they cried it for sale, saying, "Who will buy this chest for an hundred dinars?" and behold, up came Khalif the Fisherman and bought the chest after turning it over right and left; and there passed between him and the porter that which hath been before set out. Now as regards Khalif the Fisherman; he lay down on the chest to sleep, and presently Kut al-Kulub awoke from her Bhang and finding herself in the chest, cried out and said, "Alas!" Whereupon Khalif sprang off the chest-lid and cried out and said, "Ho, Moslems! Come to my help! There are Ifrits in the chest." So the neighbours awoke from sleep and said to him, "What mattereth thee, O madman?" Quoth he, "The chest is full of Ifrits"; and quoth they, "Go to sleep; thou hast troubled our rest this night, may Allah not bless thee! Go in and sleep, without madness." He ejaculated, "I cannot sleep"; but they abused him and he went in and lay down once more. And behold, Kut al-Kulub spoke and said, "Where am I?" Upon which Khalif fled forth the closet and said, "O neighbours of the hostelry, come to my aid!" Quoth they, "What hath befallen thee? Thou troublest the neighbours' rest." "O folk, there be Ifrits in the chest, moving and speaking." "Thou liest: what do they say?" "They say,—Where am I?" "Would Heaven thou wert in hell? Thou disturbest the neighbours and hinderest them of sleep. Go to sleep, would thou hadst never lived nor been!" So Khalif went in, fearful because he had no place wherein to sleep save upon the chest-lid, when lo! as he stood, with ears listening for speech, Kut al-Kulub spake again and said, "I'm hungry." So in sore affright he fled forth and cried out, "Ho neighbours! ho dwellers in the Khan, come aid me!" Said they, "What is thy calamity now[2]?" And

1 The Bresl. text (iv. 347) abbreviates, or rather omits; so that in translation details must be supplied to make sense.

2 Arab. "Kamán," vulgar Egyptian, a contraction from Kamá (as) + anna (since because). So "Kamán shuwayh" = wait a bit, or, a bit more; "Kamán marrah" = once more, and "Wa Kamána-ka" = that is why

he answered, "The Ifrits in the chest say, We are hungry." Quoth the neighbours one to other, "'Twould seem Khalif is hungry; let us feed him and give him the supper-orts; else he will not let us sleep to-night." So they brought him bread and meat and broken victuals and radishes and gave him a basket full of all kinds of things, saying, "Eat till thou be full and go to sleep and talk not, else will we break thy ribs and beat thee to death this very night." So he took the basket with the provaunt and entered his lodging. Now it was a moonlight night and the moon shone in full sheen upon the chest and lit up the closet with its light; seeing this he sat down on his purchase and fell to eating of the food with both hands. Presently Kut al-Kulub spake again and said, "Open to me and have mercy upon me, O Moslems!" So Khalif arose and taking a stone he had by him, broke the chest open and behold, therein lay a young lady as she were the sun's shining light with brow flower-white, face moon-bright, cheeks of rose-hue exquisite and speech sweeter than sugar-bite, and in dress worth a thousand dinars and more bedight. Seeing this his wits flew from his head for joy and he said, "By Allah, thou art of the fair!" She asked him, "What art thou, O fellow?" and he answered, "O my lady, I am Khalif, the Fisherman." Quoth she, "Who brought me hither?" and quoth he, "I bought thee, and thou art my slave-girl." Thereupon said she, "I see on thee a robe of the raiment of the Caliph." So he told her all that had betided him, from first to last, and how he had bought the chest; wherefore she knew that the Lady Zubaydah had played her false; and she ceased not talking with him till the morning, when she said to him, "O Khalif, seek me from some one, ink-case and reed-pen and paper and bring them to me." So he found with one of the neighbours what she sought and brought it to her, whereupon she wrote a letter and folded it and gave it to him, saying, "O Khalif, take this paper and carry it to the jewel-market, where do thou enquire for the shop of Abu al-Hasan the jeweller and give it to him." Answered the Fisherman, "O my lady, this name is difficult to me; I cannot remember it." And she rejoined, "Then ask for the shop of Ibn al-'Ukáb.[1]" Quoth he, "O my lady, what is an 'Ukab?" and quoth she, "'Tis a bird which folk carry on fist with eyes hooded." And he exclaimed, "O my lady, I know it." Then he went forth from her and fared on, repeating the name, lest it fade from his memory; but, by

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1 *i.e.* Son of the Eagle: see vol. iii. night ccciv. Here, however, as the text shows, it is hawk or falcon. The name is purely fanciful and mnemonically singular.

the time he reached the jewel-market, he had forgotten it. So he accosted one of the merchants and said to him, "Is there any here named after a bird?" Replied the merchant, "Yes, thou meanest Ibn al-Ukab." Khalif cried, "That's the man I want"; and making his way to him, gave him the letter, which when he read and knew the purport thereof, he fell to kissing it and laying it on his head; for it is said that Abu al-Hasan was the agent of the Lady Kut al-Kulub and her intendant over all her property in lands and houses. Now she had written to him, saying, "From Her Highness the Lady Kut al-Kulub to Sir Abu al-Hasan, the jeweller. The instant this letter reacheth thee, set apart for us a saloon completely equipped with furniture and vessels and negro-slaves and slave-girls and what not else is needful for our residence and seemly, and take the bearer of the missive and carry him to the bath. Then clothe him in costly apparel and do with him thus and thus." So he said, "Hearing and obeying"; and locking up his shop, took the Fisherman and bore him to the bath, where he committed him to one of the bath-men, that he might serve him according to custom. Then he went forth to carry out the Lady Kut al-Kulub's orders. As for Khalif, he concluded, of his lack of wit and stupidity, that the bath was a prison, and said to the bath-man, "What crime have I committed that ye should lay me in limbo?" They laughed at him and made him sit on the side of the tank, whilst the bath-man took hold of his legs that he might shampoo them. Khalif thought he meant to wrestle with him and said to himself, "This is a wrestling-place[1] and I knew naught of it." Then he arose and seizing the bath-man's legs, lifted him up and threw him on the ground and broke his ribs. The man cried out for help, whereupon the other bath-men came in a crowd and fell upon Khalif and overcoming him by dint of numbers, delivered their comrade from his clutches and tunded him till he came to himself. Then they knew that the Fisherman was a simpleton and served him till Abu al-Hasan came back with a dress of rich stuff and clad him therein; after which he brought him a handsome she-mule, ready saddled, and taking him by the hand, carried him forth of the bath and said to him, "Mount." Quoth he, "How shall I mount? I fear lest she throw me and break my ribs into my belly." Nor would he back the mule, save after much travail and trouble, and they stinted

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1 The Egyptian Fellah knows nothing of boxing like the Hausá man; but he is fond of wrestling after a rude and uncultivated fashion, which would cause shouts of laughter in Cumberland and Cornwall. And there are champions in this line.

not faring on, till they came to the place which Abu al-Hasan had set apart for the Lady Kut al-Kulub. Thereupon Khalif entered and found her sitting, with slaves and eunuchs about her and the porter at the door, staff in hand, who when he saw the Fisherman, sprang up and kissing his hand, went before him, till he brought him within the saloon. Here the Fisherman saw what amazed his wit, and his eye was dazzled by that which he beheld of riches past count and slaves and servants, who kissed his hand and said, "May the bath be a blessing to thee[1]!" When he entered the saloon and drew near unto Kut al-Kulub, she sprang up to him and taking him by the hand, seated him on a high-mattrassed diwan. Then she brought him a vase of sherbet of sugar, mingled with rose-water and willow-water, and he took it and drank it off and left not a single drop. Moreover, he ran his finger round the inside of the vessel[2] and would have licked it, but she forbade him, saying, "That is foul." Quoth he, "Silence; this is naught but good honey"; and she laughed at him and set before him a tray of meats, whereof he ate his sufficiency. Then they brought an ewer and basin of gold, and he washed his right hand and abode in the gladdest of life and the most honourable. Now hear what befell the Commander of the Faithful. When he came back from his journey and found not Kut al-Kulub, he questioned the Lady Zubaydah of her and she said, "She is verily dead, may thy head live, O Prince of True Believers!" But she had bidden dig a grave amiddlemost the Palace and had built over it a mock tomb, for her knowledge of the love the Caliph bore to Kut al-Kulub: so she said to him, "O Commander of the Faithful, I made her a tomb amiddlemost the Palace and buried her there." Then she donned black,[3] a mere sham and pure pretence; and feigned mourning a great while. Now Kut al-Kulub knew that the Caliph was come back from his hunting excursion; so she turned to Khalif and said to him, "Arise; hie thee to the bath and come back." So he rose and went to the Hammam-bath, and when he returned, she clad him in a dress worth a thousand dinars and taught him manners and respectful bearing to superiors. Then said she to him, "Go hence to the Caliph and say to him:—O Commander of the Faithful, 'tis my desire that this night thou deign be my guest." So Khalif arose, and mounting his she-mule, rode, with pages and black

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1 The usual formula. See vol i. night xxxiv.

2 As the Fellah still does after drinking a cuplet ("fingán" he calls it) of sugared coffee.

3 He should have said "white," the mourning colour under the Abbasides

slaves before him, till he came to the Palace of the Caliphate. Quoth the wise, "Dress up a stick and 'twill look *chique*.[1]" And indeed his comeliness was manifest and his goodliness and the folk marvelled at this. Presently, the Chief Eunuch saw him, the same who had given him the hundred dinars that had been the cause of his good fortune; so he went in to the Caliph and said to him, "O Commander of the Faithful, Khalif the Fisherman is become a King, and on him is a robe of honour worth a thousand dinars." The Prince of True Believers bade admit him; so he entered and said, "Peace be with thee, O Commander of the Faithful and Vice-regent of the Lord of the three Worlds and Defender of the folk of the Faith! Allah Almighty prolong thy days and honour thy dominion and exalt thy degree to the highmost height!" The Caliph looked at him and marvelled at him and how fortune had come to him at unawares; then he said to him, "O Khalif, whence hadst thou that robe which is upon thee?" He replied, "O Commander of the Faithful, it cometh from my house." Quoth the Caliph, "Hast thou then a house?" and quoth Khalif, "Yea, verily! and thou, O Commander of the Faithful, art my guest this day." Al-Rashid said, "I alone, O Khalif, or I and those who are with me?" and he replied, "Thou and whom thou wilt." So Ja'afar turned to him and said, "We will be thy guests this night"; whereupon he kissed ground again and withdrawing, mounted his mule and rode off, attended by his servants and suite of Mamelukes, leaving the Caliph marvelling at this and saying to Ja'afar, "Sawest thou Khalif, with his mule and dress, his white slaves and his dignity? But yesterday I knew him for a buffoon and a jester." And they marvelled at this much. Then they mounted and rode, till they drew near Khalif's house, when the Fisherman alighted and, taking a bundle from one of his attendants, opened it and pulled out therefrom a piece of tabby silk,[2] and spread it under the hoofs of the Caliph's she-mule; then he brought out a piece of velvet-Kimcob[3] and a third of fine satin and did with them likewise; and thus he spread well nigh twenty

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1 *Anglicè*, "Fine feathers make fine birds"; and in Eastern parlance, "Clothe the reed and it will become a bride." (Labbis al-Búsah tabki 'Arúsah, Spitta Bey, No. 275.) I must allow myself a few words of regret for the loss of this Savant, one of the most single-minded men known to me. He was vilely treated by the Egyptian Government, under the rule of the Jew-Moslem Riyáz; and his health not allowing him to live in Austria, he died shortly after return home

2 Arab. "Saub (Tobe) 'Atábi": see vol. ii. night cl.

3 In text "Kimkhá," which Dozy also gives Kumkh = chenille, tissu de soie veloutée; Damasquète de soie or et argent de Venise, du Levant, à fleurs, etc. It comes from Kamkháb or Kimkháb, a cloth of gold, the well-known Indian "Kimcob."

pieces of rich stuffs, till Al-Rashid and his suite had reached the house; when he came forward and said, "Bismillah,[1] O Commander of the Faithful!" Quoth Al-Rashid to Ja'afar, "I wonder to whom this house may belong," and quoth he, "It belongeth to a man hight Ibn al-Ukab, Syndic of the Jewellers." So the Caliph dismounted, and entering with his courtiers saw a high-builded saloon, spacious and boon, with couches on daïs and carpets and diwans strown in place. So he went up to the couch that was set for himself on four legs of ivory, plated with glittering gold and covered with seven carpets. This pleased him, and behold, up came Khalif, with eunuchs and little white slaves, bearing all manner sherbets, compounded with sugar and lemon and perfumed with rose and willow-water and the purest musk. The Fisherman advanced and drank and gave the Caliph to drink, and the cup-bearers came forward and served the rest of the company with the sherbets. Then Khalif brought a table spread with meats of various colours and geese and fowls and other birds, saying, "In the name of Allah!" So they ate their fill; after which he bade remove the tables and kissing ground three times before the Caliph craved his royal leave to bring wine and music.[2] He granted him permission for this and turning to Ja'afar, said to him, "As my head liveth, the house and that which is therein is Khalif's; for that he is ruler over it and I am in admiration at him, whence there came to him this passing prosperity and exceeding felicity! However, this is no great matter to Him who saith to a thing, 'Be!' and it becometh; what I most wonder at is his understanding, how it hath increased, and whence he hath gotten this loftiness and this lordliness; but, when Allah willeth weal unto a man, He amendeth his intelligence before bringing him to worldly affluence." As they were talking, behold, up came Khalif, followed by cup-bearer lads like moons, belted with zones of gold, who spread a cloth of siglaton,[3] and set thereon flagons of chinaware and tall flasks of glass and cups of chrystal and bottles and hanaps[4] of all colours; and those flagons they filled with pure clear and old wine, whose scent was as the fragrance of virgin musk, and it was even as saith the poet:—

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1 Here meaning = Enter in Allah's name!

2 The Arabs have a saying, Wine breeds gladness, music merriment, and their offspring is joy.

3 Arab. "Jokh al-Saklát," rich kind of brocade on broadcloth.

4 Arab. "Hanabát," which Dozy derives from O. German Hnapf, Hnap now Napf: thence, too, the Lat. Hanapus and Hanaperium: Ital. Anappo, Nappo; Provenc. Enap, and French and English "Hanap" = rich bowl, basket, bag. But this is known even to the dictionaries.

Ply me and also my mate be plied * With pure wine prest in the olden tide.[1]
Daughter of nobles[2] they lead her forth[3] * In raiment of goblets beautified:
They belt her round with the brightest gems, * And pearls and unions, the Ocean's pride;
So I by these signs and signets know * Wherefore the Wine is entitled "Bride.[4]"

And round about these vessels were confections and flowers, such as may not be surpassed. When Al-Rashid saw this from Khalif, he inclined to him and smiled upon him and invested him with an office; so Khalif wished him continuance of honour and endurance of days and said, "Will the Commander of the Faithful deign give me leave to bring him a singer, a lute-player her like was never heard among mortals ever?" Quoth the Caliph, "Thou art permitted!" So he kissed ground before him and going to a secret closet, called Kut al-Kulub, who came after she had disguised and falsed and veiled herself, tripping in her robes and trinkets; and she kissed ground before the Commander of the Faithful. Then she sat down and tuning the lute, touched its strings and played upon it, till all present were like to faint for excess of delight; after which she improvised these verses:—

Would Heaven I wot, will ever Time bring our beloveds back again? * And, ah! will Union and its bliss to bless two lovers deign?
Will Time assure to us united days and joinèd joy, * While from the storms and stowres of life in safety we remain?
Then O Who bade this pleasure be, our parting past and gone, * And made one house our meeting-stead throughout the Nights contain;
By him, draw near me, love, and closest cling to side of me * Else were my wearied wasted life, a vanity, a bane.

When the Caliph heard this, he could not master himself, but rent his raiment and fell down a-swoon; whereupon all who were present hastened to doff their dress and throw it over him, whilst Kut al-Kulub signed to Khalif and said to him, "Hie to yonder chest and bring us what is therein"; for she had made ready therein a suit of the Caliph's wear against the like of such hour

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1 Arab. "Kirám," nobles, and "Kurúm," vines, a word which appears in Carmel=Karam-El (God's vineyard).

2 Arab. "Suláf al-Khandarísí," a contradiction. Suláf=the ptisane of wine. Khandarísí, from Greek χόνδρος, lit. gruel, applies to old wine.

3 *i.e.* in bridal procession.

4 Arab. "Al-'Arús, one of the innumerable tropical names given to wine by the Arabs. Mr. Payne refers to Grangeret de la Grange, Anthologie Arabe, p. 190.

as this. So Khalif brought it to her and she threw it over the Commander of the Faithful, who came to himself and knowing her for Kut al-Kulub, said, "Is this the Day of Resurrection and hath Allah quickened those who are in the tombs; or am I asleep and is this an imbroglio of dreams?" Quoth Kut al-Kulub, "We are on wake, not on sleep, and I am alive, nor have I drained the cup of death." Then she told him all that had befallen her, and indeed, since he lost her, life had not been light to him nor had sleep been sweet, and he abode now wondering, then weeping, and anon a-fire for longing. When she had made an end of her story, the Caliph rose and took her by the hand, intending for her palace, after he had kissed her inner lips, and had strained her to his bosom; whereupon Khalif rose and said, "By Allah, O Commander of the Faithful! Thou hast already wronged me once, and now thou wrongest me again." Quoth Al-Rashid, "Indeed thou speakest sooth, O Khalif," and bade the Wazir Ja'afar give him what should satisfy him. So he straightway gifted him with all for which he wished and assigned him a village, the yearly revenues whereof were twenty thousand dinars. Moreover, Kut al-Kulub generously presented him the house and all that was therein of furniture and hangings and white slaves and slave-girls and eunuchs great and small. So Khalif became possessed of this passing affluence and exceeding wealth, and took him a wife, and prosperity taught him gravity and dignity, and good fortune overwhelmed him. The Caliph enrolled him among his equerries and he abode in all solace of life and its delights till he deceased and was admitted to the mercy of Allah. Furthermore they relate a tale anent

MASRUR AND ZAYN AL-MAWASIF.[1]

THERE was once in days of yore, and in ages and times long gone before, a man and a merchant Masrúr hight, who was of the comeliest of the folk of his tide, a wight of wealth galore and in easiest case; but he loved to take his pleasure in vergiers and flower-gardens and to divert himself with the love of the fair.

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1 *i.e.* "Adornment of (good) Qualities." See the name punned on in night dcccli. Lane omits this tale because it contains the illicit "Amours of a Christian and a Jewess who dupes her husband in various abominable ways." The text has been taken from the Mac. and the Bresl. Edits. x. 72, etc. In many parts the former is a mere Epitome.

Now it fortuned one night, as he lay asleep, he dreamt that he was in a garth of the loveliest, wherein were four birds, and amongst them a dove white as polished silver. That dove pleased him, and for her grew up in his heart an exceeding love. Presently he beheld a great bird swoop down on him and snatch the dove from his hand, and this was grievous to him. After which he awoke, and not finding the bird, strave with his yearnings till morning, when he said in himself, "There is no help but that I go to-day to some one who will expound to me this vision."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-sixth Night,

She continued, It hath reached me, O auspicious King, that when the merchant awoke, he strave with his yearnings till morning, when he said to himself, "There is no help but that I go this day to some one who will expound to me this vision." So he went forth and walked right and left till he was far from his dwelling-place, but found none to interpret the dream to him. Then he would have returned, but on his way, behold, the fancy took him to turn aside to the house of a certain trader, a man of the wealthiest, and when he drew near to it, suddenly he heard from within a plaintive voice from a sorrowful heart reciting these couplets :—

The breeze o' Morn blows uswards from her trace * Fragrant, and heals the love-sick lover's case.
I stand like captive on the mounds and ask * While tears make answer for the ruined place :
Quoth I, "By Allah, Breeze o' Morning, say * Shall Time and Fortune aye this stead regrace ?
Shall I enjoy a fawn whose form bewitched * And languorous eyelids wasted frame and face ?"

When Masrur heard this, he looked in through the doorway and saw a garden of the goodliest of gardens, and at its farther end a curtain of red brocade, purfled with pearls and gems, behind which sat four damsels, and amongst them a young lady over four feet and under five in height, as she were the rondure of the lune and the full moon shining boon ; she had eyes Kohl'd with nature's dye and joined eyebrows, a mouth as it were Solomon's seal, and lips and teeth bright with pearls and coral's light; and indeed she ravished all wits with her beauty and loveliness and symmetry

and perfect grace. When Masrur espied her, he entered the porch and went on entering till he came to the curtain: whereupon she raised her head and glanced at him. So he saluted her and she returned his salam with sweetest speech; and when he considered her more straitly, his reason was dazed and his heart amazed. Then he looked at the garden and saw that it was full of jessamine and gilly flowers and violets and roses and orange blossoms and all manner sweet-scented blooms and herbs. Every tree was girt about with fruits, and there coursed down water from four daïses, which faced one another and occupied the four corners of the garden. He looked at the first Líwán and found written around it with vermilion these two couplets:—

Ho thou the House! Grief never home in thee; * Nor Time work treason on thine owner's head:
All good betide the House which every guest * Harbours, when sore distrest for way and stead!

Then he looked at the second daïs, and found written thereon in red gold these couplets:—

Robe thee, O House, in richest raiment Time, * Long as the birdies on the branchlets chime!
And sweetest perfumes breathe within thy walls, * And lover meet beloved in bliss sublime:
And dwell thy dwellers all in joy and pride * Long as the wandering stars Heaven-hill shall climb.

Then he looked at the third, whereon he found written in ultramarine these two couplets:—

Ever thy pomp and pride, O House! display * While starkeneth Night and shineth sheeny Day!
Boon Fortune bless all entering thy walls, * And whomso dwell in thee, for ever and aye!

Then he looked at the fourth and saw painted in yellow characters this couplet:—

This garden and this lake in truth * Are fair sitting-steads, by the Lord of Ruth!

Moreover, in that garden were birds of all breeds, ring-dove and cushat and nightingale and culver, each singing his several song, and amongst them the lady, swaying gracefully to and fro in her beauty and grace and symmetry and loveliness and ravishing all

who saw her. Presently quoth she to Masrur, "Hola, man! what bringeth thee into a house other than thy house, and wherefore comest thou in unto women other than thy women, without leave of their owner?" Quoth he, "O my lady, I saw this garden, and the goodliness of its greenery pleased me and the fragrance of its flowers and the carolling of its birds; so I entered, thinking to gaze on it awhile and wend my way." Said she, "With love and gladness!" and Masrur was amazed at the sweetness of her speech and the coquetry of her glances and the straightness of her shape, and transported by her beauty and seemlihead and the pleasantness of the garden and the birds. So in the disorder of his spirits he recited these couplets:—

As a crescent-moon in the garth her form * 'Mid Basil and Jasmine and Rose I scan;
And Violet faced by the Myrtle-spray * And Nu'mán's bloom and Myrobalan:
By her perfume the Zephyrs perfumèd breathe * And with scented sighings the branches fan.
O Garden, thou perfect of beauty art * All charms comprising in perfect plan;
And melodious birdies sing madrigals * And the Full Moon[1] shineth in branch-shade wan;
Its ring-dove, its culver, its mocking-bird, * And its Philomel, sing my soul t' unman;
And the longing of love all my wits confuseth * For her charms, as the man whom his wine bemuseth.

Now when Zayn al-Mawásif heard his verse, she glanced at him with eyes which bequeathed a thousand sighs and utterly ravished his wisdom and wits and replied to him in these lines:—

Hope not of our favours to make thy prey * And of what thou wishest thy greed allay:
And cease thy longing: thou canst not win * The love of the Fair thou'rt fain t' essay,
My glances to lovers are baleful, and naught * I reck of thy speech: I have said my say!

"Ho, thou! Begone about thy business, for we are none of the woman-tribe who are neither thine nor another's.[2]" And he answered, "O my lady, I said nothing ill." Quoth she, "Thou soughtest to divert thyself[3] and thou hast had thy diversion; so wend thy ways." Quoth he, "O my lady, belike thou wilt give

1 The face of her who owns the garden.
2 *i.e.* I am no public woman.
3 *i.e.* with the sight of the garden and its mistress—purposely left vague.

me a draught of water, for I am athirst." Whereupon she cried, "How canst thou drink of a Jew's water, and thou a Nazarene?" But he replied, "O my lady, your water is not forbidden to us nor ours unlawful to you, for we are all as one creation." So she said to her slave-girl, "Give him to drink"; and she did as she was bidden. Then she called for the table of food, and there came four damsels, high-bosomed maids, bearing four trays of meats and four gilt flagons full of strong old wine, as it were the tears of a slave of love for clearness, and a table around whose edge were graven these couplets:—

For eaters a table they brought and set * In the banquet-hall and 'twas dight with gold:
Like th' Eternal Garden that gathers all * Man wants of meat and wines manifold.

And when the high-breasted maids had set all this before him, quoth she, "Thou soughtest to drink of our drink; so up and at our meat and drink!" He could hardly credit what his ears had heard and sat down at the table forthright; whereupon she bade her nurse[1] give him a cup, that he might drink. Now her slave-girls were called, one Hubúb, another Khutúb and the third Sukúb,[2] and she who gave him the cup was Hubub. So he took the cup and looking at the outside there saw written these couplets:—

Drain not the bowl but with lovely wight * Who loves thee and wine makes brighter bright.
And 'ware her Scorpions[3] that o'er thee creep * And guard thy tongue lest thou vex her sprite.

Then the cup went round and when he emptied it he looked inside and saw written:—

And 'ware her Scorpions when pressing them, * And hide her secrets from foes' despight.

Whereupon Masrur laughed her-wards and she asked him, "What causeth thee to laugh?" "For the fulness of my joy," quoth he. Presently, the breeze blew on her and the scarf[4] fell

1 Arab. "Dádat." Night dcclxxvi.

2 Meaning respectively "Awaking" (or blowing hard), "Affairs" (or Misfortunes), and "Flowing" (blood or water). They are evidently intended for the names of Jewish slave-girls.

3 *i.e.* the brow-curls, or accroche-cœurs. See vol. i. night xvii.

4 Arab. "Wisháh" usually applied to a woman's broad belt, stomacher (Al-Hariri Ass. of Rayy).

from her head and discovered a fillet[1] of glittering gold, set with pearls and gems and jacinths; and on her breast was a necklace of all manner ring-jewels and precious stones, to the centre of which hung a sparrow of red gold, with feet of red coral and bill of white silver and body full of Nadd-powder and pure ambergris and odoriferous musk. And upon its back was engraved:—

The Nadd is my wine-scented powder, my bread; * And the bosom's my bed and the breasts my stead:
And my neck-nape complains of the weight of love, * Of my pain, of my pine, of my drearihead.

Then Masrur looked at the breast of her shift and behold, thereon lay wroughten in red gold this verse:—

The fragrance of musk from the breasts of the fair * Zephyr borrows, to sweeten the morning air.

Masrur marvelled at this with exceeding wonder, and was dazed by her charms and amazement gat hold upon him. Then said Zayn al-Mawásif to him, "Begone from us and go about thy business, lest the neighbours hear of us and even us with the lewd." He replied, "By Allah, O my lady, suffer my sight to enjoy the view of thy beauty and loveliness." With this she was wroth with him and leaving him, walked in the garden, and he looked at her shift-sleeve and saw upon it embroidered these lines:—

The weaver-wight wrote with gold-ore bright * And her wrists on brocade rained a brighter light:
Her palms are adorned with a silvern sheen; * And favour her fingers the ivory's white:
For their tips are rounded like priceless pearl; * And her charms would enlighten the nightiest night.

And, as she paced the garth, Masrur gazed at her slippers and saw written upon them these pleasant lines:—

The slippers that carry these fair young feet * Cause her form to bend in its gracious bloom:
When she paces and waves in the breeze she owns, * She shines fullest moon in the murkiest gloom.

She was followed by her women, leaving Hubub with Masrur by the curtain, upon whose edge were embroidered these couplets:—

1 The old Greek "Stephane."

Behind the veil a damsel sits with gracious beauty dight, * Praise to the Lord who decked her with these inner gifts of sprite!
Guards her the garden and the bird fain bears her company; * Gladden her wine-draughts and the bowl but makes her brighter-bright.
Apple and Cassia-blossom show their envy of her cheeks; * And borrows Pearl resplendency from her resplendent light;
As though the sperm that gendered her were drop of marguerite[1] * Happy who kisses her and spends in her embrace the night.

So Masrur entered into a long discourse with Hubub and presently said to her, "O Hubub, hath thy mistress a husband or not?" She replied, "My lady hath a husband; but he is actually abroad on a journey with merchandise of his." Now whenas he heard that her husband was abroad on a journey, his heart lusted after her and he said, "O Hubub, glorified be He Who created this damsel and fashioned her! How sweet is her beauty and her loveliness and her symmetry and perfect grace! Verily, into my heart is fallen sore travail for her. O Hubub, so do that I come to enjoy her, and thou shalt have of me what thou wilt of wealth and what not else." Replied Hubub, "O Nazarene, if she heard thee speak thus, she would slay thee, or else she would kill herself, for she is the daughter of a Zealot[2] of the Jews nor is there her like amongst them: she hath no need of money and she keepeth herself ever cloistered, discovering not her case to any." Quoth Masrur, "O Hubub, an thou wilt but bring me to enjoy her, I will be to thee slave and foot page and will serve thee all my life and give thee whatsoever thou seekest of me." But quoth she, "O Masrur, in very sooth this woman hath no lust for money nor yet for men, because my lady Zayn al-Mawasif is of the cloistered, going not forth her house-door in fear lest folk see her; and but that she bore with thee by reason of thy strangerhood, she had not permitted thee to pass her threshold; no, not though thou wert her brother." He replied, "O Hubub, be thou our go-between and thou shalt have of me an hundred gold dinars and a dress worth as much more, for that the love of her hath gotten hold of my heart." Hearing this she said, "O man let me go about with her in talk and I will return thee an answer and acquaint thee with what she saith. Indeed, she loveth those who be-rhyme her and she affecteth those who set forth her charms and beauty and loveliness in verse, and we may not prevail over her save by wiles and soft speech and beguilement." Thereupon Hubub rose and going up to her mistress, accosted her with privy talk of this and

1 Alluding to the popular fancy of the rain-drop which becomes a pearl.
2 Arab. "Ghází"=one who fights for the faith.

that and presently said to her, "O my lady, look at yonder young man, the Nazarene; how sweet is his speech and how shapely his shape!" When Zayn al-Mawasif heard this, she turned to her and said, "An thou like his comeliness, love him thyself. Art thou not ashamed to address the like of me with these words? Go, bid him begone about his business, or I will make it the worse for him." So Hubub returned to Masrur, but acquainted him not with that which his mistress had said. Then the lady bade her hie to the door and look if she saw any of the folk, lest foul befall them. So she went and returning, said, "O my lady, without are folk in plenty and we cannot let him go forth this night." Quoth Zayn al-Mawasif, "I am in dole because of a dream I have seen and am fearful therefrom." And Masrur said, "What sawest thou? Allah never trouble thy heart!" She replied, "I was asleep in the middle of the night, when suddenly an eagle swooped down upon me from the highest of the clouds and would have carried me off from behind the curtain, wherefore I was affrighted at him. Then I awoke from sleep and bade my women bring me meat and drink, so haply when I had drunken the dolour of the dream would cease from me." Hearing this, Masrur smiled and told her his dream from first to last and how he had caught the dove, whereat she marvelled with exceeding marvel. Then he went on to talk with her at great length and said, "I am now certified of the truth of my dream, for thou art the dove and I the eagle, and there is no hope but this must be, for, the moment I set eyes on thee thou tookest possession of my vitals and settest my heart a-fire for love of thee!" Thereupon Zayn al-Mawasif became wroth with exceeding wrath and said to him, "I take refuge with Allah from this! Allah upon thee, begone about thy business ere the neighbours espy thee and there betide us sore reproach," adding, "Harkye, man! Let not thy soul covet that it shall not obtain. Thou weariest thyself in vain; for I am a merchant's wife and a merchant's daughter, and thou art a druggist; and when sawest thou a druggist and a merchant's daughter conjoined by such sentiment?" He replied, "O my lady, never lacked love-liesse between folk[1]; so cut thou not off from me hope of this, and whatsoever thou seekest of me of money and raiment and ornaments and what not else, I will give thee." Then he abode with her in discourse and mutual blaming whilst she still redoubled in anger till it was black night, when he said to her, "O my lady, take this gold piece and fetch me a little wine, for I am athirst

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1 *i.e.* people of different conditions.

and heavy hearted." So she said to the slave-girl Hubub, fetch him wine and take naught from him, for we have no need of his dinar." So she went whilst Masrur held his peace and bespake not the lady, who suddenly improvised these lines ;—

Leave this thy design and depart, O man! * Nor tread paths where lewdness and crime trepan!
Love is a net shall enmesh thy sprite, * Make thee rise a-morning sad, weary and wan:
For our spy thou shalt eke be the cause of talk; * And for thee shall blame me my tribe and clan:
Yet scant I marvel thou lovest a Fair:— * Gazelles hunting lions we aye shall scan!

And he answered her with these:—

Joy of boughs, bright branch of Myrobalan! * Have ruth on the heart all thy charms unman:
Death-cup to the dregs thou garrest me drain * And don weed of Love with its bane and ban:
How can soothe I a heart which for stress of pine * Burns with living coals which my longings fan?

Hearing these lines she exclaimed, "Away from me! Quoth the saw, 'Whoso looseth his sight wearieth his sprite.' By Allah, I am tired of discourse with thee and chiding, and indeed thy soul coveteth what shall never become thine; nay, though thou gave me my weight in gold, thou shouldst not get thy wicked will of me; for I know naught of the things of the world, save pleasant life, by the boon of Allah Almighty!" He answered, "O my lady Zayn al-Mawasif, ask of me what thou wilt of the goods of the world." Quoth she, "What shall I ask of thee? For sure thou wilt fare forth and prate of me in the highway and I shall become a laughing-stock among the folk and they will make a byword of me in verse, I who am the daughter of the chief of the merchants and whose father is known of the notables of the tribe. I have no need of money or raiment and such love will not be hidden from the people and I shall be brought to shame, I and my kith and kin." With this Masrur was confounded and could make her no answer; but presently she said, "Indeed, the master-thief, if he steal, stealeth not but what is worth his neck and every woman who doth lewdness with other than her husband is styled a thief; so, if it must be thus, and no help,[1] thou shalt give me whatsoever

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1 The sudden change appears unnatural to Europeans; but an Eastern girl talking to a strange man in a garden is already half won. The beauty, however, intends to make trial of her lover's generosity before yielding.

my heart desireth of money and raiment and ornaments and what not." Quoth he, "An thou sought of me the world and all its regions contain from its East to its West, 'twere but a little thing compared with thy favour"; and quoth she, "I will have of thee three suits, each worth a thousand Egyptian dinars, and adorned with gold and fairly purfled with pearls and jewels and jacinths, the best of their kind. Furthermore, I require that thou swear to me thou wilt keep my secret nor discover it to any and that thou wilt company with none but me; and I in turn will swear to thee a true oath that I will never false thee in love." So he sware to her the oath she required and she sware to him, and they agreed upon this; after which she said to her nurse Hubub, "To-morrow go thou with Masrur to his lodging and seek somewhat of musk and ambergris and Nadd and rose-water and see what he hath. If he be a man of condition, we will take him into favour; but an he be otherwise we will leave him." Then said she to him, "O Masrur, I desire somewhat of musk and ambergris and aloes-wood and Nadd; so do thou send it me by Hubub"; and he answered, "With love and gladness; my shop is at thy disposal!" Then the wine went round between them and their séance was sweet; but Masrur's heart was troubled for the passion and pining which possessed him; and when Zayn al-Mawasif saw him in this plight, she said to her slave-girl Sukub, "Arouse Masrur from his stupor; mayhap he will recover." Answered Sukub, "Hearkening and obedience," and sang these couplets:—

Bring gold and gear an a lover thou, * And hymn thy love so success shalt row;
Joy the smiling fawn with the black-edged eyne * And the bending lines of the Cassia-bough:
On her look. and a marvel therein shalt sight, * And pour out thy life ere thy life-term show:
Love's affect be this, an thou weet the same; * But, an gold deceive thee, leave gold and go!

Hereupon Masrur understood her and said, "I hear and apprehend. Never was grief but after came relief, and after affliction dealing He will order the healing." Then Zayn al-Mawasif recited these couplets:—

From Love-stupor awake, O Masrur, 'twere best; * For this day I dread my love rend thy breast;
And to-morrow I fear me folks' marvel-tale * Shall make us a byword from East to West:
Leave love of my like or thou'lt gain thee blame; * Why turn thee uswards? Such love's unblest!

For one strange of lineage whose kin repel * Thou shalt wake ill-famed, of friends dispossest:
I'm a Zealot's child and affright the folk; * Would my life were ended and I at rest!

Then Masrur answered her improvisation and began to say these lines:—

To grief leave a heart that to love ne'er ceased; * Nor blame, for your blame ever love increased:
You misrule my vitals in tyrant guise; * Morn and Eve I wend not or West or East;
Love's law forbids me to do me die; * They say Love's victim is ne'er released:
Well-away! Could I find in Love's Court a judge, * I'd 'plain and win to my rights at least.

They ceased not from mutual chiding till morning morrowed, when Zayn al-Mawasif said, "O Masrur, 'tis time for thee to depart, lest one of the folk see thee and foul befall us twain." So he arose and accompanied by nurse Hubub fared on, till they came to his lodging, where he talked with her and said to her, "All thou seekest of me is ready for thee, so but thou wilt bring me to enjoy her." Hubub replied, "Hearten thy heart"; whereupon he rose and gave her an hundred dinars, saying, "O Hubub, I have by me a dress worth an hundred gold pieces." Answered she, "O Masrur, make haste with the trinkets and other things promised her, ere she change her mind, for we may not take her, save with wile and guile, and she loveth the saying of verse." Quoth he, "Hearing and obeying"; and bringing her the musk and ambergris and lign-aloes and rose-water, returned with her to Zayn al-Mawasif and saluted her. She returned his salam with the sweetest speech, and he was dazed by her beauty and improvised these lines:—

O thou sheeniest Sun who in night dost shine! * O who stole my soul with those large black eyne!
O slim-shaped fair with the graceful neck! * O who shamest Rose wi' those cheeks o' thine!
Blind not our sight wi' thy fell disdain, * Disdain, that shall load us with pain and pine;
Passion homes in our inmost, nor will be quenched * The fire of yearning in vitals li'en:
Your love has housèd in heart of me * And of issue but you see I ne'er a sign:
Then haply you'll pity this hapless wight * Thy sad lover and then—O the Morn divine!

When Zayn al-Mawasif heard his verses, she cast at him a glance of eyes, that bequeathed him a thousand regrets and sighs, and his wits and soul were ravished in such wise, and answered him with these couplets[1]:—

Think not from her, of whom thou art enamoured aye To win delight; so put desire from thee away.
Leave that thou hop'st, for 'gainst her rigours whom thou lov'st Among the fair, in vain is all thou canst essay.
My looks to lovers bring discomfiture and woe: Indeed, I make no count of that which thou dost say.

When Masrur heard this, he hardened his heart and took patience concealing his case and saying in himself, "There is nothing for it against calamity save long-suffering"; and after this fashion they abode till nightfall, when Zayn al-Mawasif called for food and they set before her a tray, wherein were all manner of dishes, quails, and pigeons, and mutton and so forth, whereof they ate their sufficiency. Then she bade take away the tables and they did so, and fetched the lavatory gear; and they washed their hands, after which she ordered her women to bring the candlesticks, and they set on candelabra and candles therein of camphorated wax. Thereupon quoth Zayn al-Mawasif, "By Allah, my breast is straitened this night and I am a-fevered"; and quoth Masrur, "Allah broaden thy breast and banish thy bane!" Then she said, "O Masrur, I am used to play at chess: say me, knowest aught of the game?" He replied, "Yes; I am skilled therein"; whereupon she commanded her handmaid Hubub fetch her the chess-board. So she went away and presently returning with the board, set it before her, and behold, it was of ivory-marquetried ebony with squares marked in glittering gold, and its pieces of pearl and ruby.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif bade the chess-board be brought, they set it between her hands; and Masrur was amazed at this when she turned to him and said, "Wilt have red or white?" He replied, "O Princess of the fair and adornment of morning air, do thou take the red, for they formous are and fitter for the like of thee to

1 These lines have occurred in the earlier part of the Night: I quote Mr. Payne for variety.

bear, and leave the white to my care." Answered she, "So be it"; and taking the red pieces, ranged them opposite the white, then put out her hand to a piece purposing the first pass into the battle-plain. Masrur considered her fingers, which were white as paste, and was confounded at their beauty and shapely shape; whereupon she turned to him and said, "O Masrur, be not bedazed, but take patience and calm thyself." He rejoined, "O thou whose beauty shameth the moon, how shall a lover look on thee and have patience-boon?" And while this was doing she cried, "Checkmate[1]!" and beat him; wherefore she knew that he was Jinn-mad for love of her, and said to him, "O Masrur, I will not play with thee save for a set stake." He replied, "I hear and obey"; and she rejoined, "Swear to me, and I will swear to thee, that neither of us will cheat[2] the adversary." So both sware this, and she said, "O Masrur, an I beat thee, I will have ten dinars of thee; but an thou beat me, I will give thee a mere nothing." He expected to win, so he said, "O my lady, be not false to thine oath, for I see thou art an overmatch for me at this game!" "Agreed," said she; and they ranged their men and fell again to playing and pushing on their pawns and catching them up with the queens and aligning and matching them with the castles and solacing them with the onslaught of the knights. Now the "Adornment of Qualities" wore on head a kerchief of blue brocade, so she loosed it off and tucking up her sleeve showed a wrist like a shaft of light and passed her palm over the red pieces, saying to him, "Look to thyself." But he was dazzled at her beauty, and the sight of her graces bereft him of reason, so that he became dazed and amazed and put out his hand to the white men, but it alit upon the red. Said she, "O Masrur, where be thy wits? The red are mine and the white thine"; and he replied, "Whoso looketh at thee perforce loseth all his senses." Then, seeing how it was with him, she took the white from him and gave him the red, and they played and she beat him. He ceased not to play with her and she to beat him, whilst he paid her each time ten dinars, till, knowing him to be distraught for

1 Arab. "Al-Shâh mát" = the King is dead, Pers. and Arab. grotesquely mixed: Europeans explain "Checkmate" in sundry ways, all more or less wrong.

2 Cheating (Ghadr) is so common that Easterns who have no tincture of Western civilisation look upon it not only as venial but laudable when one can take advantage of a simpleton. No idea of "honour" enters into it. Even in England the old lady whist-player of the last generation required to be looked after pretty closely—if Mr. Charles Dickens is to be trusted.

love of her, she said, "O Masrur, thou wilt never win to thy wish, except thou beat me, for such was our understanding; and henceforth, I will not play with thee save for a stake of an hundred dinars a game." "With love and gladness," answered he; and she went on playing and ever beating him, and he paid her an hundred dinars each time; and on this wise they abode till the morning without his having won a single game, when he suddenly sprang to his feet. Quoth she, "What wilt thou do, O Masrur?" and quoth he, "I mean to go to my lodging and fetch somewhat of money: it may be I shall come to my desire." "Do whatso seemeth good to thee," said she; so he went home and taking all the money he had, returned to her improvising these two couplets:—

In dream I saw a bird o'er speed (meseem'd), ◆ Love's garden decked with blooms that smiled and gleamed:
But I shall ken, when won my wish and will ◆ Of thee, the truthful sense of what I dreamed.

Now when Masrur returned to her with all his moneys they fell a-playing again; but she still beat him and he could not beat her once; and in such case they abode three days, till she had gotten of him the whole of his coin; whereupon said she, "O Masrur, what wilt thou do now?" and he replied, "I will stake thee a druggist's shop." "What is its worth?" asked she; and he answered, "Five hundred dinars." So they played five bouts and she won the shop of him. Then he betted his slave-girls, lands, houses, gardens, and she won the whole of them, till she had gotten of him all he had; whereupon she turned to him and said, "Hast thou aught left to lay down?" Cried he, "By Him who made me fall into the snare of thy love, I have neither money to touch nor aught else left, little or much!" She rejoined, "O Masrur, the end of whatso began in content shall not drive man to repent; wherefore, an thou regret aught, take back thy good and begone from us about thy business, and I will hold thee quit towards me." Masrur rejoined, "By Him who decreed these things to us, though thou sought to take my life 'twere a wee thing to stake for thine approof, because I love none but thee!" Then said she, "O Masrur, fare forthright and fetch the Kazi and the witnesses, and make over to me by deed all thy lands and possessions." "Willingly," replied he and, going forth without stay or delay, brought the Kazi and the witnesses and set them before her. When the judge saw her, his wits fled and his mind was amazed and his reason was dazed for the beauty of her

fingers, and he said to her, "O my lady, I will not write out the writ of conveyance, save upon condition that thou buy the lands and mansions and slave-girls and that they all pass under thy control and into thy possession." She rejoined, "We're agreed upon that. Write me a deed, whereby all Masrur's houses and lands and slave-girls and whatso his right hand possesseth shall pass to Zayn al-Mawasif and become her property at such a price." So the Kazi wrote out the writ and the witnesses set hands thereto; whereupon she took it.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Zayn al-Mawasif took from the Kazi the deed which made over to her her lover's property she said to him, "O Masrur, now gang thy gait." But her slave-girl Hubub turned to him and said, "Recite us some verses." So he improvised upon that game of chess these couplets:—

Of Time and what befell me I complain, * Mourning my loss by chess and eyes of bane.
For love of gentlest, softest-sided fair * Whose like is not of maids or mortal strain:
The shafts of glances from those eyne who shot * And led her conquering host to battle-plain:
Red men and white men and the clashing Knights * And, crying "Look to thee!" came forth amain:
And, when down charging, finger-tips she showed * That gloomed like blackest night for sable stain,
The Whites I could not rescue, could not save, * While ecstasy made tear-floods rail and rain:
The Pawns and Castles with their Queens fell low * And fled the Whites nor could the brunt sustain:
Yea, with her shaft of glance at me she shot * And soon that shaft had pierced my heart and brain:
She gave me choice between her hosts, and I * The Whites like moonlight first to choose was fain,
Saying, "This argent folk best fitteth me, * I love them, but the Red by thee be ta'en!"
She playèd me for free accepted stake * Yet amorous mercy I could ne'er obtain:
O fire of heart, O pine and woe of me, * Wooing a fair like moon mid starry train:
Burns not my heart, O no! nor aught regrets * Of good or land, but ah! her eyes' disdain!

Amazed I'm grown and dazed for drearihead * And blame I Time who brought such pine and pain.
Quoth she, "Why art thou so bedazed!" quoth I, * "Wine-drunken wight shall more of wine assain?"
That mortal stole my sense by silk-soft shape, * Which doth for heart-core hardest rock contain.
I nervèd self and cried, "This day she's mine" * By bet, nor fear I prove she unhumàne:
My heart ne'er ceased to seek possession, till * Beggared I found me for conditions twain:
Will youth you loveth shun the Love-dealt blow, * Tho' were he whelmed in Love's high-surging main?
So woke the slave sans e'en a coin to turn, * Thralled to repine for what he ne'er shall gain!

Zayn al-Mawasif hearing these words marvelled at the eloquence of his tongue and said to him, "O Masrur, leave this madness and return to thy right reason and wend thy ways; for thou hast wasted all thy moveables and immoveables at the chess-game, yet hast not won thy wish, nor hast thou any resource or device whereby thou mayst attain to it." But he turned to her and said, "O my lady, ask of me whatso thou wilt and thou shalt have it; for I will bring it to thee and lay it at thy feet." Answered she, "O Masrur, thou hast no money left." "O goal of all hopes, if I have no money, the folk will help me." "Shall the giver turn asker?" "I have friends and kinsfolk, and whatsoever I seek of them, they will give me." "O Masrur, I will have of thee four pods of musk and four vases of civet[1] and four pounds of ambergris and four thousand dinars and four hundred pieces of royal brocade purfled with gold. An thou bring me these things, O Masrur, I will grant thee my favours." "This is a light matter to me, O thou that puttest the moon to shame," replied he, and went forth to fetch her what she sought. She sent her maid Hubub after him, to see what worth he had with the folk of whom he had spoken to her; but as he walked along the highways he turned and seeing her afar off, waited till she came up to him and said to her, "Whither away, O Hubub?" So she said to him, "My mistress sent me to follow for this and that"; and he replied, "By Allah, O Hubub, I have nothing to hand!" She asked, "Then why didst thou promise her?" and he answered, "How many a promise made is unkept of its maker! Fine words in love-matters

1 Arab. "Al-Ghâliyah," whence the older English Algallia. See page 128 of The Voyage of Linschoten, etc. Hakluyt Society MDCCCLXXXV., with notes by my learned friend the late Arthur Coke Burnell, whose early death was so sore a loss to Oriental students.

needs must be." When she heard this from him, she said, "O Masrur, be of good cheer and eyes clear, for, by Allah, most assuredly I will be the means of thy coming to enjoy her!" Then she left him nor ceased walking till she stood before her mistress weeping with sore weeping, and said, "O my lady, indeed he is a man of great consideration, and good repute among the folk." Quoth Zayn al-Mawasif, "There is no device against the destiny of Almighty Allah! Verily, this man found not in me a pitiful heart, for that I despoiled him of his substance and he got of me neither affection nor complaisance in granting him amorous joy; but, if I incline to his inclination, I fear lest the thing be bruited abroad." Quoth Hubub, "O my lady, verily grievous upon us is his present plight and the loss of his good and thou hast with thee none save thyself and thy slave-girl Sukub; so which of us two would dare prate of thee and we thy handmaids?" With this, she bowed her head for a while ground-wards and the damsels said to her, "O my lady, it is our rede that thou send after him and show him grace and suffer him not ask of the sordid; for how bitter is such begging!" So she accepted their counsel and calling for ink-case and paper, wrote him these couplets:—

Joy is nigh, O Masrur, so rejoice in true rede; * Whenas night shall fall thou shalt do kind-deed:
Crave not of the sordid a loan, fair youth, * Wine stole my wits but they now take heed:
All thy good I reft shall return to thee, * O Masrúr, and I'll add to them amorous meed;
For indeed th' art patient, and sweet of soul * When wronged by thy lover's tyrannic greed.
So haste to enjoy us and luck to thee! * Lest my folk come between us, speed, love, all speed!
Hurry úswards thou, nor delay, and while * My mate is far, on Love's fruit come feed.

Then she folded the paper and gave it to Hubub the handmaid, who carried it to Masrur, and found him weeping and reciting in a transport of passion and love-longing these lines:—

A breeze of love on my soul did blow * That consumed my liver for stress of lowe;
When my sweetheart went all my longings grew; * And with tears in torrent mine eyelids flow:
Such my doubt and fears, did I tell their tale * To deaf rocks and pebbles they'd melt for woe.
Would Heaven I wot shall I sight delight, * And shall win my wish and my friend shall know!

Shall be folded up nights that doomed us part • And I be healed of what harms my heart?

—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-ninth Night,

She pursued, It hath reached me, O auspicious King, that while Masrur, transported by passion and love-longing, was repeating his couplets in sing-song tone, Hubub knocked at his door; so he rose and opened to her, and she entered and gave him the letter. He read it and said to her, "O Hubub, what is behind thee of thy lady's news[1]?" She answered, "O my lord, verily, in this letter is that dispenseth me from reply, for thou art of those who readily descry!" Thereat he rejoiced with joy exceeding and repeated these two couplets:—

Came the writ whose contents a new joy revealed, • Which in vitals mine I would keep ensealed:
And my longings grew when I kissed that writ, • As were pearl of passion therein concealed.

Then he wrote a letter answering hers and gave it to Hubub, who took it and returned with it to her mistress and forthright fell to extolling his charms to her and expiating on his good gifts and generosity; for she was become a helper to him, to bring about his union with her lady. Quoth Zayn al-Mawasif, "O Hubub, indeed he tarrieth to come to us"; and quoth Hubub, "He will certainly come soon." Hardly had she made an end of speaking when behold, he knocked at the door, and she opened to him and brought him in to her mistress, who saluted him with the salam[2] and welcomed him and seated him by her side. Then she said to Hubub, "Bring me a suit of brocade"; so she brought a robe broidered with gold and Zayn al-Mawasif threw it over him, whilst she herself donned one of the richest dresses and crowned her head with a net of pearls of the freshest water. About this she bound a fillet of brocade, purfled with pearls, jacinths and

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1 A favourite idiom, "What news bringest thou?" ("O Asám!" Arab. Prov. ii. 589) used by Háris bin Amrú, King of Kindah, to the old woman Asám, whom he had sent to inspect a girl he purposed marrying.

2 Amongst the Jews the Arab Sálám becomes "Shalúm," and a Jewess would certainly not address this ceremonial greeting to a Christian. But Eastern story-tellers care little for these minutiæ; and the "Adornment of Qualities" was not by birth a Jewess, as the sequel will show.

other jewels, from beneath which she let down two tresses[1] each looped with a pendant of ruby, charactered with glittering gold, and she loosed her hair, as it were the sombrest night; and lastly, she incensed herself with aloes-wood and scented herself with musk and ambergris, and Hubub said to her, "Allah save thee from the evil eye!" Then she began to walk, swaying from side to side with gracefullest gait, whilst Hubub, who excelled in verse-making, recited in her honour these couplets:—

Shamed is the bough of Bán by pace of her; * And harmed are lovers by the gaze of her.
A moon she rose from murks, the hair of her, * A sun from locks the brow encase of her:
Blest he she nights with by the grace of her, * Who dies in her with oath by days of her!

So Zayn al-Mawasif thanked her and went up to Masrur, as she were full moon displayed. But when he saw her, he rose to his feet and exclaimed, "An my thought deceive me not, she is no human, but one of the brides of Heaven!" Then she called for food and they brought a table, about whose marge were written these couplets[2]:—

Dip thou with spoons in saucers four and gladden heart and eye With many a various kind of stew and fricassee and fry.
Thereon fat quails (ne'er shall I cease to love and tender them) And rails and fowls and dainty birds of all the kinds that fly.
Glory to God for the Kabobs, for redness all aglow, And potherbs, steeped in vinegar, in porringers thereby!
Fair fall the rice with sweet milk dressed, wherein the hands did plunge And eke the forearms of the fair were buried, bracelet-high!
How my heart yearneth with regret over two plates of fish That by two manchet-cakes of bread of Tewarij[3] did lie!

Then they ate and drank and made mirth and merriment, after which the servants removed the table of food and set on the wine service; so cup and tasse[4] passed round between them and they

1 Arab. "Sálifah," the silken plaits used as adjuncts. See vol. iii. night ccxix.

2 I have translated these lines in vol. i., night xiii., and quoted Mr. Torrens in vol. iii. night cccxxx. Here I borrow from Mr. Payne.

3 Mr. Payne notes:—Apparently some place celebrated for its fine bread, as Gonesse in seventeenth-century France. It occurs also in Bresl. Edit. (iv. 203), and Dozy does not understand it. But Arj the root=good odour.

4 Arab. "Tás," from Pers. Tásah. M. Charbonneau, a Professor of Arabic at Constantine and Member of the Asiatic Soc. Paris, who published the Histoire de Chams-Eddine et Nour-Eddine with Maghrabi punctuation (Paris, Hachette, 1852) remarks the similarity of this word to Tazza and a number of other whimsical coincidences as Zauj, ζυγός jugum; Inkár, negare; matrah, matelas; Ishtirá, acheter, etc. To which I may add wasat, waist; zabad, civet; Bás, buss (kiss); uzrub (pron. Zrub), drub; Kat', cut; Tarik, track; etc., etc.

were gladdened in soul. Then Masrur filled the cup and saying, "O whose thrall am I and who is my mistress[1]!" chanted these improvised couplets:—

Mine eyes I admire that can feed their fill * On charms of a girl rising worlds to light:
In her time she hath none to compare for gifts * Of spirit and body a mere delight.
Her shape breeds envy in Cassia-tree * When fares she forth in her symmetry dight:
With luminous brow shaming moon of dark * And crown-like crescent the brightest bright.
When treads she earth' surface her fragrance scents * The Zephyr that breathes over plain and height.

When he ended his extempore song she said, "O Masrur, whoso religiously keepeth his faith and hath eaten our bread and salt, it behoveth us to give him his due; so put away from thee all thought of what hath been and I will restore thee thy lands and houses and all we have taken from thee." He replied, "O my lady, I acquit thee of that whereof thou speakest, though thou hadst been false to the oath and covenant between us; for I will go and become a Moslem." Zayn al-Mawasif protested that she would follow suit[2] when Hubub cried to her, "O my lady, thou art young of years and knowest many things, and I claim the intercession of Almighty Allah with thee, for except thou do my bidding and heal my heart, I will not lie the night with thee in the house." And she replied, "O Hubub, it shall be as thou wilt. Rise and make us ready another sitting-room." So she sprang to her feet and gat ready a room, and adorned and perfumed it after fairest fashion, even as her lady loved and preferred; after which she again set on food and wine, and the cup went round between them, and their hearts were glad.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fiftieth Night,

She resumed, It hath reached me, O auspicious King, that when Zayn al-Mawasif bade her maid Hubub make ready a private sitting-room she arose and did her bidding, after which she again

1 We should say "To her (I drink)," etc.

2 This is *ad captandum*. The lovers becoming Moslems would secure the sympathy of the audience. In the sequel (night dccclviii.) we learn that the wilful young woman was a born Moslemah who had married a Jew but had never Judaized.

set food and wine before them, and cup and tasse went round gladdening their hearts. Presently quoth Zayn al-Mawasif, "O Masrur, come is the time of Union and favour; so, as thou studiest my love to savour, recite us some verses surpassing of flavour." Upon this he recited the following ode[1]:—

I am taken: my heart burns with living flame
For Union shorn whenas Severance came,
In the love of a damsel who forced my soul
And with delicate cheeklet my reason stole.
She hath eyebrows united and eyes black-white,
And her teeth are leven that smiles in light:
The tale of her years is but ten plus four:—
Tears like Dragon's blood[2] for her love I pour.
First I saw that face 'mid parterre and rill,
Outshining full Lune on horizon-hill;
And stood like a captive for awe, and cried,
"Allah's Peace, O who in demesne[3] doth hide!"
She returned my salam, gaily answering
With the sweetest speech likest pearls a-string.
But when heard my words, she right soon had known
My want and her heart waxed hard as stone,
And quoth she, "Be not this a word silly-bold?"
But quoth I, "Refrain thee nor flyte and scold!
An to-day thou consent such affair were light;
Thy like is the loved, mine the lover-wight!"
When she knew my mind she but smiled in mirth
And cried, "Now, by the Maker of Heaven and Earth!
I'm a Jewess of Jewry's direst e'er seen,
And thou art naught save a Nazarene.
Why seek my favours? Thine's other caste;
An this deed thou do thou'lt repent the past.
Say, does Love allow with two Faiths to play?
Men shall blame thee like me, at each break of day!
Wilt thou laugh at beliefs and deride their rite,
And in thine and mine prove thee sinful sprite?
And thou lovedst me thou hadst turnèd Jew,
Losing worlds for love and my favours due;
And by the Evangel strong oath hadst sworn
To keep our secret intact from scorn!"
So I took the Torah and sware strong oath
I would hold to the covenant made by both.
Then by law, religion, and creed I sware,
And bound her by oaths that most binding were;
And asked her, "Thy name, O my dear delight?"

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1 The doggrel of this Kasidah is not so phenomenal as some we have seen.
2 Arab. "'Andam" = Brazil wood, vol. iii. night cxcvii.
3 Arab. "Himà." See *supra*, night dcccix.

And she, "Zayn al-Mawásif at home I'm hight!"
"O Zayn al-Mawasif!" (cried I) "Hear my call:
Thy love hath made me thy veriest thrall!"
Then I peeped 'neath her chin-veil and 'spied such charms
That the longing of love filled my heart with qualms.
'Neath the curtain I ceased not to humble me,
And complain of my heart-felt misery;
But when she saw me by Love beguiled
She raised her face-veil and sweetly smiled:
And when breeze of Union our faces kiss'd
With musk-pod she scented fair neck and wrist;
And the house with her essences seemed to drip,
And I kissed pure wine from each smiling lip:
Then like branch of Bán 'neath her robe she swayed
And joys erst unlawful[1] she lawful made:
And joined, conjoined through our night we lay
With clip, kiss of inner lip, *langue fourrée*.
The world hath no grace but the one loved fere
In thine arms to clasp with possession sheer!
With the morn she rose and she bade Good-bye,
While her brow shone brighter than moon a-sky;
Reciting at parting (while tear-drops hung
On her cheeks, these scattered and other strung),[2]
"Allah's pact in mind all my life I'll bear
And the lovely nights and strong oath I sware."

Zayn al-Mawasif was delighted and said to him, "O Masrur, how goodly are thy inner gifts! May he live not who would harm thy heart!" Then she entered her boudoir and called him: so he went in to her and taking her in his arms, embraced her and hugged her and kissed her and got of her that which he had deemed impossible and rejoiced in winning the sweet of amorous will. Then said she, "O Masrur, thy good is unlawful to me and is lawfully thine again now that we are become lovers." So she returned to him all she had taken of him and asked him, "O Masrur, hast thou a flower-garden whither we may wend and take our pleasure?" whereto he answered, "Yes, O my lady, I have a garden that hath not its like." Then he returned to his lodgings and bade his slave-girls make ready a splendid banquet in a handsome room; after which he summoned Zayn al-Mawasif, who came surrounded by her damsels, and they ate and drank and made mirth and merriment, whilst the cup passed round between them and their spirits rose high. Then

1 *i.e.* her favours were not lawful till the union was sanctified by heart-whole (if not pure) love.
2 Arab. "Mansúr wa munazzam" = oratio soluta et ligata.

lover withdrew with beloved and Zayn al-Mawasif said to Masrur, "I have bethought me of some dainty verses, which I would fain sing to the lute." He replied, "Do sing them"; so she took the lute and tuning it, sang to a pleasant air these couplets:—

Joy from stroke of string doth to me incline, * And sweet is a-morning our early wine;
Whenas Love unveileth the amourist's heart, * And by rending the veil he displays his sign,
With a draught so pure, so dear, so bright, * As in hand of Moons[1] the Sun's sheeny shine
O' nights it cometh with joy to 'rase * The hoar of sorrow by boon divine.

Then ending her verse, she said to him, "O Masrur, recite us somewhat of thy poetry and favour us with the fruit of thy thought." So he recited these two couplets:—

We joy in full Moon who the wine bears round, * And in concert of lutes that from gardens sound;
Where the dove moans at dawn and where bends the bough * To Morn, and all pathways of pleasure are found.

When he had finished his recitation she said to him, "Make us some verses on that which hath passed between us, an thou be occupied with love of me."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that when Zayn al-Mawsaf said to Masrur, "An thou be occupied with love of me, make us some verses on that hath passed between us," "With love and gladness," he replied, and improvised the following Kasídah[2]:—

Stand thou and hear what fell to me * For love of you gazelle to dree!
Shot me a white doe with her shaft * O' glances wounding woundily.
Love was my ruin, for was I * Straitened by longing ecstasy:
I loved and woo'd a young coquette * Girded by strong artillery,
Whom in a garth I first beheld * A form whose sight was symmetry.
I greeted her and when she deigned * Greeting return, "Salám," quoth she.

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1 *i.e.* the cupbearers.
2 Which is not worse than usual.

"What be thy name?" said I; she said, • "My name declares my quality[1]!
Zayn al-Mawásif I am hight." • Cried I, "O deign I mercy see,
Such is the longing in my heart • No lover claimeth rivalry!"
Quoth she, "With me an thou'rt in love • And to enjoy me pleadest plea,
I want of thee, oh! muchel wealth; • Beyond all compt my wants o' thee!
I want o' thee full many a robe • Of sendal, silk and damaskry;
A quarter quintal eke of musk: • These of one night shall pay the fee.
Pearls, unions and carnelian[2]-stones • The bestest best of jewellery!"
Of fairest patience showed I show • In contrariety albe:
At last she favoured me one night • When rose the moon a crescent wee;
An stranger blame me for her sake • I say, O blamers, listen ye!
She showeth locks of goodly length • And black as blackest night its blee;
While on her cheeks the roses glow • Like Lazá-flame incendiary:
In every eyelash is a sword • And every glance hath archery:
Her liplets twain old wine contain, • And dews of fount-like purity:
Her teeth resemble strings o' pearls, • Arrayed in line and fresh from sea:
Her neck is like the neck of doe, • Pretty and carven perfectly;
Her bosom is a marble slab • Whence rise two breasts like towers on lea;
And on her stomach shows a crease • Perfumed with rich perfumery;
Beneath which same there lurketh the • Limit of mine expectancy.
To me 'tis likest royal throne • Whither my longings wander free;
'Twill show thee liveliness galore • And perfect in its raillery:
Zayn al-Mawasif it is like, • Complete in charms and courtesy.
To her dear arms one night I came • And won meed given lawfully;
I passed with her that self-same night • (Best of my nights!) in gladdest glee;
And when the morning rose, she rose • And crescent like her visnomy:
Then swayed her supple form as sway • The lances lopt from limber tree;
And when farewelling me she cried, • "When shall such nights return to me?"
Then I replied, "O eyen-light, • When He vouchsafeth His decree!"

Zayn al-Mawasif was delighted with this Ode and the utmost gladness gat hold of her. Then said she, "O Masrur, day-dawn

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1 *i.e.* "Ornament of Qualities."
2 The 'Akik, a mean and common stone, ranks high in Moslem poetry on account of the saying of Mohammed recorded by Ali and Ayishah, "Seal with seals of Carnelian." ('Akik.)

draweth nigh and there is naught for it save to fly for fear of scandal and spy!" He replied, "I hear and obey"; and rising led her to her lodging, after which he returned to his quarters,[1] and passed the rest of the night pondering on her charms. When the morning morrowed with its sheen and shone, he made ready a splendid present and carried it to her and sat by her side. And thus they abode awhile, in all solace of life and its delight, till one day there came to Zayn al-Mawasif a letter from her husband reporting to her his speedy return. Thereupon she said in herself, "May Allah not keep him nor quicken him! If he come hither, our life will be troubled: would Heaven I might despair of him!" Presently entered Masrur and sat with her at chat, as was his wont, whereupon she said to him, "O Masrur, I have received a missive from my mate, announcing his speedy return from his wayfaring. What is to be done, since neither of us without other can live?" He replied, "I know not; but thou art better able to judge, being acquainted with the ways of thy man, more by token that thou art one of the sharpest-witted of women and past mistress of devices such as devise that whereof fail the wise." Quoth she, "He is a hard man and jealous of his household; but, when he shall come home and thou hearest of his coming, do thou repair to him and salute him and sit down by his side, saying:—O my brother, I am a druggist. Then buy of him somewhat of drugs and spices of sorts and call upon him frequently and prolong thy talks with him and gainsay him not in whatsoever he shall bid thee; so haply that I would contrive may betide, as it were by chance." "I hear and I obey," quoth Masrur, and fared forth from her, with heart a-fire for love. When her husband came home, she rejoiced in meeting him and after saluting him bade him welcome; but he looked in her face and seeing it pale and sallow (for she had washed it with saffron, using one of women's arts), asked her of her case. She answered that she had been sick, she and her women, from the time of his wayfaring, adding, "Verily, our hearts have been engrossed with thoughts of thee because of the length of thine absence." And she went on to complain

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1 Arab. "Mahall" as opposed to the lady's "Manzil," which would be better "Makám." The Arabs had many names for their old habitations, *e.g.*, Kubbah, of brick; Sutrah, of sun-dried mud; Hazírah, of wood; Taráf, a tent of leather; Khabáa, of wool; Kash'a, of skins; Nakhád, of camel's or goat's hair; Khaymah, of cotton cloth; Wabar, of soft hair as the camel's undercoat, and Fustát (the well-known P.N.) a tent of horsehair or any hair (Sha'ar) but Wabar.

to him of the misery of separation and to pour forth copious tears, saying, "Hadst thou but a companion with thee, my heart had not borne all this cark and care for thee. So, Allah upon thee, O my lord, travel not again without a comrade and cut me not off from news of thee, that my heart and mind may be at rest concerning thee!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-second Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif said to her mate, "Travel not without comrade and cut me not off from news of thee, that my heart and mind may be at rest concerning thee," he replied, "With love and gladness! By Allah, thy bede is good indeed and right is thy rede! By thy life, it shall be as thou dost heed." Then he unpacked some of his stock-in-trade and carrying the goods to his shop, opened it and sat down to sell in the Soko.[1] No sooner had he taken his place than lo and behold! up came Masrur and saluting him, sat down by his side and began talking and talked with him awhile. Then he pulled out a purse, and taking forth gold handed it to Zayn al-Mawasif's man, and said, "Give me the worth of these dinars in drugs and spices of sorts, that I may sell them in my shop." The Jew replied, "I hear and I obey"; and gave him what he sought. And Masrur continued to pay him frequent visits till, one day, the merchant said to him, "I have a mind to take me a man to partner in trade." Quoth Masrur, "And I also, desire to take a partner; for my father was a merchant in the land of Al-Yaman and left me great store of money and I fear lest it fare from me." Quoth the Jew, turning towards him, "Wilt thou be my partner, and I will be thy partner and a true friend and comrade to thee at home and abroad; and I will teach thee selling and buying, giving and taking?" And Masrur rejoined, "With all my heart." So the merchant carried him to his place and seated him in the vestibule, whilst he went in to his wife and said to her, "I have provided me with a partner and have bidden him hither as a guest; so do thou get us ready good guest-cheer." Whenas she heard this, she rejoiced, divining that it was Masrur, and made

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1 This is the Maghribi form of the Arab. Súk = a bazar-street, known from Tanjah (Tangiers) to Timbuctoo.

ready a magnificent banquet,[1] of her delight in the success of her device. Then, when the guest drew nigh, her husband said to her, "Come out with me to him and bid him welcome and say, Thou gladdenest us[2]!" But Zayn al-Mawasif made a show of anger, crying, "Wilt thou have me display myself before a strange man? I take refuge with Allah! Though thou cut me to bits, I will not appear before him!" Rejoined he, "Why shouldst thou be abashed at him, seeing that he is a Nazarene and we are Jews and, to boot, we are become chums, he and I?" Quoth she, "I am not minded to present myself before a strange man, on whom I have never once set eyes and whom I know not any wise." Her husband thought she spoke sooth and ceased not to importune her, till she rose, and veiling herself, took the food and went out to Masrur and welcomed him; whereupon he bowed his head groundwards, as he were ashamed, and the Jew, seeing such dejection, said in himself, "Doubtless this man is a devotee." They ate their fill and the table being removed, wine was set on. As for Zayn al-Mawasif, she sat over against Masrur and gazed on him and he gazed on her till ended day, when he went home with a heart to fire a prey But the Jew abode pondering the grace and the comeliness of him; and, as soon as it was night, his wife, according to custom, served him with supper and they seated themselves before it Now he had a mocking-bird which was wont, whenever he sat down to meat, to come and eat with him and hover over his head; but in his absence the fowl was grown familiar with Masrur and used to flutter about him as he sat at meals. Now when Masrur disappeared and the master returned, it knew him not and would not draw near him, and this made him thoughtful concerning his case and the fowl's withdrawing from him. As for Zayn al-Mawasif, she could not sleep with her heart thinking of Masrur, and thus it was with her a second and even a third night, till the Jew became aware of her condition and, watching her while she sat distraught, began to suspect somewhat wrong.

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1 Arab. "Walímah" usually = a wedding-feast. According to the learned Nasíf al-Yazají the names of entertainments are as follows: Al-Jafalà = a general invitation, opp. to Al-Nakarà, especial; Khurs, a childbirth-feast; 'Akikah, when the boy-babe is first shaved; A'zár = circumcision-feast; Hizák, when the boy has finished his perlection of the Koran; Milák, on occasion of marriage-offer; Wázímah, a mourning entertainment; Wakírah = a "house-warming"; Naki'ah, on returning from wayfare: 'Akirah, at beginning of the month Rajab; Kirà = a guest-feast, and Maadubah, a feast for other cause; any feast.

2 Arab. "Anistaná" the pop. phrase = thy company gladdens us.

On the fourth night, he awoke in the middle thereof and heard his wife babbling in her sleep and naming Masrur what while she lay on her husband's bosom, wherefore he misdoubted her; but he dissembled his suspicions and when morning morrowed he repaired to his shop and sat therein. Presently, up came Masrur and saluted him. He returned to his salam and said to him, "Welcome, O my brother!" adding anon, "I have wished for thee"; and he sat talking with him for an hour or so, after which he said to him, "Rise, O my brother, and hie with me to my house, that we may enter into the pact of brotherhood.[1]" Replied Masrur, "With joy and goodly gree"; and they repaired to the Jew's house, where the master went in and told his wife of Masrur's visit for the purpose of conditioning their partnership, and said, "Make us ready a goodly entertainment, and needs must thou be present and witness our brotherhood." But she replied, "Allah upon thee, cause me not show myself to this strange man, for I have no mind to company with him." So he held his peace and forbore to press her, and bade the waiting-women bring food and drink. Then he called the mocking-bird, but it knew not its lord and settled upon Masrur's lap; and the Jew said to him, "O my master, what is thy name?" He answered, "My name is Masrur"; whereupon the Jew remembered that this was the name which his wife had repeated all night long in her sleep. Presently, he raised his head and saw her making signs[2] with her forefingers to Masrur and motioning to him with her eyes, wherefore he knew that he had been completely cozened and cuckolded, and said, "O my lord, excuse me awhile till I fetch my kinsmen, so they may be present at our swearing brotherhood." Quoth Masrur, "Do what seemeth good to thee"; whereupon the Jew went forth the house, and returning privily by a back way,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-third Night,

She pursued, It hath reached me, O auspicious King, that Zayn al-Mawasif's husband said to Masrur, "Excuse me awhile till I

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1 Here "Muákhát" or making mutual brotherhood would be = entering into a formal agreement for partnership. For the forms of "making brotherhood," see vol. ii., night cl.

2 Arab. "Isháraħ" in classical Arab. signs with the finger (beckoning); Aumá with the hand; Ramz, with the lips; Khalaj, with the eyelids (wink); and Ghamz, with the eye. Aumáz is a furtive glance, especially of women, and Ilház, a side-glance, from lahaza, limis oculis intuitus est. See Preston's Al-Hariri, p. 181.

fetch my cousins to witness the brother-bond between me and thee." Then he went forth, and privily returning behind the sitting-room, there took his station hard by a window which gave upon the saloon and whence he could watch them without their seeing him. Suddenly quoth Zayn al-Mawasif to her maid Sukub, "Whither is thy master gone?" and quoth she, "He is gone without the house." Cried the mistress, "Lock the door and bar it with iron, and open thou not till he knock, after thou hast told me." Answered Sukub, "So shall it be done." Then, while her husband watched them, she rose, and filling a cup with wine flavoured with powdered musk and rose-water, went close to Masrur, who sprang up to meet her, saying, "By Allah, the water of thy mouth is sweeter than this wine!" "Here it is for thee," said she, and filling her mouth with wine, gave him to drink thereof, whilst he gave her the like to drink; after which she sprinkled him with rose-water from front to foot, till the perfume scented the whole place. All this while, the Jew was looking on and marvelling at the stress of love that was between them, and his heart was filled with fury for what he saw, and he was not only wroth, but jealous with exceeding jealousy. Then he went out again, and coming to the door, found it locked, and knocked a loud knock of the excess of his rage; whereupon quoth Sukub, "O my lady, here is my master"; and quoth Zayn al-Mawasif, "Open to him; would that Allah had not brought him back in safety!" So Sukub went and opened the door to the Jew, who said to her, "What ailed thee to lock the door?" Quoth she, "It hath never ceased to be locked thus during thine absence; nor hath it been opened night nor day"; and cried he, "Thou hast done well; this pleaseth me." Then he went in to Masrur, laughing and dissembling his chagrin, and said to him, "O Masrur, let us put off the conclusion of our pact of brotherhood this day and defer it to another." Replied Masrur, "As thou wilt"; and hied him home, leaving the Jew pondering his case and knowing not what to do, for his heart was sore troubled, and he said in himself, "Even the mocking-bird disowneth me, and the slave-girls shut the door in my face and favour another." And of his exceeding chagrin, he fell to reciting these couplets:—

Masrur joys life made fair by all delight of days, * Fulfilled of boons, while mine the sorest grief displays.
The Days have falsed me in the breast of her I love, * And in my heart are fires which all-consuming blaze:

Yea, Time was clear for thee, but now 'tis past and gone * While yet her lovely charms thy wit and senses daze :
Espied these eyes of mine her gifts of loveliness : * Oh, hard my case and sore my woe on spirit weighs !
I saw the maiden of the tribe deal rich old wine * Of lips like Salsabíl to friend my love betrays :
E'en so, O mocking-bird, thou dost betray my breast * And to a rival teachest Love and lover-ways :
Strange things indeed and wondrous saw these eyne of me * Which were they sleep-drowned still from Sleep's abyss would raise :
I see my best belovèd hath forsworn my love * And eke like my mocking-bird fro' me a-startled strays.
By truth of Allah, Lord of Worlds who, whatso wills * His Fate, for creatures works, and none His hest gainsays,
Forsure I'll deal to that ungodly wight his due * Who but to sate his wicked will her heart withdrew !

When Zayn al-Mawasif heard this, her side muscles trembled and quoth she to her handmaid, "Heardest thou those lines?" whereupon quoth the girl, "I never heard him in my born days recite the like of these verses; but let him say what he will." Then having assured himself of the truth of his suspicions, the Jew began to sell all his property, saying to himself, "Unless I part them by removing her from her mother-land the twain will not turn back from this that they are engaged in, no never!" So, when he had converted all his possessions into coin, he forged a letter and read it to Zayn al-Mawasif, declaring that it had come from his kinsmen, who invited him to visit them, him and his wife. She asked, "How long shall we tarry with them?" and he answered, "Twelve days." Accordingly she consented to this and said, "Shall I take any of my maids with me?" whereto he replied, "Take Hubub and Sukub and leave Khutub here." Then he made ready a handsome camel-litter[1] for his spouse and her women and prepared to set out with them; whilst she went to her leman, telling him what had betided her and saying, "O Masrur, an the trysting-time[2] that is between us pass and I come not back, know that he hath cheated and cozened us and planned a plot to separate us each from other, so forget thou not the plighted faith betwixt us, for I fear that he hath found out our love and I dread his craft and perfidy." Then, whilst her man was busy about his march she fell a-weeping and lamenting and no peace was left

1 Arab. "Haudaj" (Hind. Haudah, vulg. Howda=elephant saddle), the women's camel-litter, a cloth stretched over a wooden frame. See the Prize-poem of Lebid, v. 12.

2 *i.e.* the twelve days' visit.

her, night or day. Her husband saw this, but took no note thereof; and when she saw there was scant help for it, she gathered together her clothes and gear and deposited them with her sister, telling her what had befallen her. Then she farewelled her, and going out from her, drowned in tears, returned to her own house, where she found her husband had brought the camels and was busy loading them, having set apart the handsomest dromedary for her riding; and when she saw this and knew that needs must she be separated from Masrur, she waxt clean distraught. Presently it chanced that the Jew went out on some business of his, so she fared forth to the first or outer door and wrote thereon these couplets:——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-fourth Night,

She resumed, It hath reached me, O auspicious King, that when Zayn al-Mawasif saw her spouse summon the camels and knew that the march needs must be, she waxt clean distraught. Presently it chanced that the Jew went out on some business, so she fared forth to the first door and wrote thereon these couplets:—

Bear our salams, O Dove, from this our stead * From lover to beloved far severèd!
Bid him fro' me ne'er cease to yearn and mourn * O'er happy days and hours for ever fled:
Eke I in grief shall ever mourn and yearn, * Dwelling on days of love and lustihead;
Long was our joyance, seeming aye to last, * When night and morning to reunion led;
Till croaked the Raven[1] of the Wold one day * His cursed croak and did our union dead.
We sped and left the homestead dark and void * Its gates unpeopled and its dwellers sped.

Then she went to the second door and wrote thereon these couplets:—

O who passeth this doorway, by Allah, see * The charms of my fere in the glooms and make plea

1 So Dryden (Virgil):—
And the hoarse raven on the blasted bough
By croaking to the left presaged the coming blow.
And Gay (Fable xxxvii.):—
That raven on the left-hand oak,
Curse on his ill-betiding croak!
In some Persian tales two crows seen together are a good omen.

For me, saying, "I think of the Past and weep • Yet boot me no tears flowing full and free."
Say, "An fail thee patience for what befell • Scatter earth and dust on the head of thee!
And o'er travel lands East and West, and deem • God sufficeth thy case, so bear patiently!"

Then she went to the third door and wept sore, and thereon wrote these couplets:—

Fare softly, Masrúr! an her sanctuary • Thou seek, and read what a-door writ she.
Ne'er forget Love-plight, if true man; how oft • Hast savoured Nights' bitter and sweetest gree!
O Masrúr! forget not her neighbourhood • For wi' thee must her gladness and joyance flee!
But beweep those dearest united days • When thou camest veilèd in secrecy;
Wend for sake of us over farthest wone; • Span the wold for us, for us dive in sea;
Allah bless the past days! Ah, how glad they were • When in Gardens of Fancy the flowers pluckt we!
The nights of Union from us are fled, • And parting-glooms dim their radiancy;
Ah! had this lasted as hopèd we, but • He left only our breasts and their rosery.
Will revolving days on Re-union dawn? • Then our vow to the Lord shall accomplisht be.
Learn thou our lots are in hand of Him • Who on lines of skull[1] writes our destiny!

Then she wept with sore weeping and returned to the house, wailing and remembering what had passed and saying, "Glory be to God who hath decreed to us this!" And her affliction redoubled for severance from her beloved and her departure from her motherland, and she recited these couplets:—

Allah's peace on thee, House of Vacancy! • Ceased in thee all our joys, all our jubilee.
O thou Dove of the homestead, ne'er cease to bemoan • Whose moons and full moons[2] sorest severance dree:
Masrúr, fare softly and mourn our loss; • Loving thee our eyes lose their brilliancy;
Would thy sight had seen, on our marching day, • Tears shed by a heart in Hell's flagrancy!
Forget not the plight in the garth-shade pledged • When we sat enveilèd in privacy:

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1 Vulgar Moslems hold that each man's fate is written in the sutures of his skull, but none can read the lines. See vol. ii. night cxlvii.

2 *i.e.* cease not to bemoan her lot whose moon-faced beloved ones are gone.

Then she presented herself before her husband, who lifted her into the litter he had let make for her; and when she found herself on the camel's back she recited these couplets:—

The Lord, empty House! to thee peace decree * Long we bore therein growth of misery:
Would my life-thread were shorn in that safe abode * And o'night I had died in mine ecstasy!
Home-sickness I mourn, and my strangerhood * Irks my soul, nor the riddle of future I ree.
Would I wot shall I ever that house re-see * And find it, as erst, home of joy and glee!

Said her husband, "O Zayn al-Mawasif, grieve not for thy departure from thy dwelling; for thou shalt return to it ere long, Inshallah!" And he went on to comfort her heart and soothe her sorrow. Then all set out and fared on till they came without the town and struck into the high road, whereupon she knew that separation was certain and this was very grievous to her. And while such things happened Masrur sat in his quarters, pondering his case and that of his mistress, and his heart forewarned him of severance. So he rose without stay and delay, and repairing to her house found the outer door padlocked, and read the couplets she had written thereon; upon which he fell down in a fainting fit. When he came to himself, he opened the first door and entering, read what was written upon the second and likewise upon the third doors; wherefore passion and love-longing and distraction grew on him. So he went forth and hastened in her track, till he came up with the light caravan[1] and found her at the rear, whilst her husband rode in the van, because of his merchandise. When he saw her, he clung to the litter, weeping and wailing for the anguish of parting, and recited these couplets:—

Would I wot for what crime shot and pierced are we * Thro' the days with Estrangement's archery!
O my heart's desire, to thy door I came * One day, when high waxt mine expectancy:
But I found the home waste as the wold and void, * And I 'plained my pine and groaned wretchedly:
And I asked the walls of my friends who fared * With my heart in pawn and in pendency;

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1 Arab. "Rukb," used of a returned caravan; and also meaning travellers on camels. The vulgar, however, apply "Rákib" (a camel-rider) to a man on horseback, who is properly Fáris, plur. "Khayyálah," while "Khayyál" is a good rider. Other names are "Fayyál" (elephant-rider), Baghghál (mule-rider) and Hammár (donkey-rider).

And they said, "All marched from the camp and left * An ambushed sorrow on hill and lea;"
And a writ on the walls did they write, as write * Folk who keep their faith while the Worlds are three.

Now when Zayn al-Mawasif heard these lines she knew that it was Masrur——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif heard these lines she knew that it was Masrur and wept, she and her handmaids, and said to him, "O Masrur, I conjure thee by Allah, turn back, lest my husband see us twain together!" At her words he swooned away; and when he revived, they took leave each of other and he recited the following couplets:—

The Caravan-chief calleth loud o' night * Ere the Breeze bear his cry in the morning-light:
They girded their loads and prepared to fare, * And hurried while murmured the leader-wight.
They scent the scene on its every side, * As their march through the valley they expedite.
After winning my heart by their love they went * O' morn when their track could deceive my sight.
O my neighbour fair, I reckt ne'er to part, * Or the ground bedewed with my tears to sight!
Woe betide my heart, now hath Severance-hand * To heart and vitals dealt bane and blight.

Then he clung to the litter, weeping and wailing, whilst she besought him to turn back ere morn for fear of scorn. So he came up to her Haudaj and farewelling her a second time, fell down in a swoon. He lay an hour or so without life, and when he revived he found the caravan had fared forth of sight. So he turned in the direction of their wayfare and scenting the breeze which blew from their quarter, chanted these improvised lines:—

No breeze of Union to the lover blows * But moan he maketh burnt with fiery woes:
The Zephyr fans him at the dawn o' day; * But when he wakes the horizon lonely shows:
On bed of sickness strewn in pain he lies, * And weeps he bloody tears in burning throes,
For the fair neighbour with my heart they bore * 'Mid travellers urging beasts with cries and blows:

By Allah from their stead no Zephyr blew * But sniffed I as the wight on eyeballs goes[1];
And snuff the sweetest South as musk it breathes * And on the longing lover scent bestows.

Then Masrur returned, mad with love-longing, to her house, and finding it lone from end to end[2] and forlorn of friend, wept till he wet his clothes; after which he swooned away and his soul was like to leave his body. When he revived he recited these two couplets :—

O Spring-camp, have ruth on mine overthrowing * My abjection, my leanness, my tears aye flowing,
Waft the scented powder[3] of breezes they breathe * In hope it cure heart of a grief e'er growing.

Then he returned to his own lodging confounded and tearful-eyed, and abode there for the space of ten days. Such was his case; but as regards the Jew, he journeyed on with Zayn al-Mawasif half a score days, at the end of which he halted at a certain city and she, being by that time assured that her husband had played her false, wrote to Masrur a letter and gave it to Hubub, saying, "Send this to Masrur, so he may know how foully and fully we have been tricked and how the Jew hath cheated us." So Hubub took it and despatched it to Masrur, and when it reached, its news was grievous to him and he wept till he watered the ground. Then he wrote a reply and sent it to his mistress, subscribing it with these two couplets :—

Where is the way to Consolation's door? * How shall console him flames burn evermore?
How pleasant were the days of yore all gone: * Would we had somewhat of those days of yore!

When the missive reached Zayn al-Mawasif, she read it and again gave it to her handmaid Hubub, saying to her, "Keep it secret!" However, the husband came to know of their correspondence and removed with her and her two women to another city, at a distance of twenty days' march. Thus it befell Zayn al-Mawasif; but as regards Masrur, sleep was not sweet to him nor was peace peaceful to him or patience left to him, and he ceased not to be thus till

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1 A popular exaggeration. See vol. i. night xii.

2 Lit. empty of tent-ropes (Atnáb).

3 Arab. "'Abír," a fragrant powder sprinkled on face, body, and clothes. In India it is composed of rice flower or powdered bark of the mango, Deodar *(uvaria longifolia)*, Sandal-wood, lign-aloes, or curcuma *(zerumbat* or *zedoaria)* with rose-flower, camphor, civet, and anise-seed. There are many of these powders: see in Herklot's Chiksá, Phul, Ood, Sundul, Uggur, and Urgujja.

one night his eyes closed for weariness, and he dreamt that he saw Zayn al-Mawasif come to him in the garden and embrace him; but presently he awoke and found her not: whereupon his reason fled and his wits wandered and his eyes ran over with tears; love-longing to the utterest gat hold of his heart and he recited these couplets:—

Peace be to her, who visits me in sleeping phantasy, * Stirring desire and growing love to uttermost degree:
Verily from that dream I rose with passion maddenèd * For sight of fairest phantom come in peace to visit me:
Say me, can dreams declare the truth anent the maid I love, * And quench the fires of thirst and heal my love-sick malady?
Anon to me she is liberal and she strains me to her breast; * Anon she soothes mine anxious heart with sweetest pleasantry:
From off her dark-red damask lips the dew I wont to sip * The fine old wine that seemed to reek of musk's perfumery.
I wondered at the wondrous things between us done in dreams, * And won my wish and all my will of things I hoped to see;
And from that dreamery I rose, yet ne'er could hope to find * Trace of my phantom save my pain and fiery misery:
And when I looked on her a-morn, 'twas as a lover mad, * And every eve was drunken, yet no wine brought jollity.
O breathings of the northern breeze, by Allah fro' me bear * Themwards the greetings of my love and best salams that be:
Say them, "The wight with whom ye made that plight of fealty * Time with his changes made him drain Death's cup and slain is he!"

Then he went out and ceased not to weep till he came to her house, and looking on it saw it empty and void. Presently, it seemed to him he beheld her form before him, whereupon fires flamed in him and his griefs redoubled and he fell down a-swoon;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-sixth Night,

She continued, It hath reached me, O auspicious King, than when Masrur saw the vision of Zayn al-Mawasif and felt her embrace, he joyed with passing joy. As soon as he awoke he sought her house, but finding it empty and void he fell down a-swoon; and when he came to himself, he recited these couplets:—

Fro' them inhale I scent of Ottar and of Bán; * So fare with heart which ecstasies of love unman;
I'd heal thy longings (love-sick lover!) by return * To site of beauty void sans friend or mate to scan:
But still it sickeneth me with parting's ban and bane * Minding mine olden plight with friend and partisan.

When he had made an end of these verses, he heard a raven croak beside the house, and wept, saying, "Glory be to God! The raven croaketh not save over a ruined homestead." Then he moaned and groaned and recited these couplets:—

What ails the Raven that he croaks my lover's house hard by, * And in my vitals lights a fire that flameth fierce and high?
For times now past and gone I spent in joyance of their love * With love my heart hath gone to waste and I sore pain aby;
I die of longing love and lowe still in my liver raging, * And wrote to her but none there is who with the writ may hie:
Ah, well-away for wasted frame! Hath farèd forth my friend, * And if she will o' nights return, Oh would that thing wot I!
Then, Ho thou breeze of East, an thou by morn e'er visit her; * Greet her from me and stand where doth her tribe encampèd lie!

Now Zayn al-Mawasif had a sister, by name Nasím—the Zephyr—who stood espying him from a high place; and when she saw him in this plight, she wept and sighed and recited these couplets:—

How oft bewailing the place shall be this coming and going, * While the House bemoaneth its builder with tear-flood ever a-flowing?
Here was bestest joy ere fared my friend with the caravan hieing, * And its dwellers and brightest suns[1] ne'er ceased in its walls a-glowing;
Where be those fullest moons that here were always arising? * Bedimmed them the Shafts of Days their charms of spirit unknowing:
Leave, then, what is past of the Fair thou wast ever with love espying * And look; for haply the days may restore them without forslowing;
For hadst thou not been, its dwellers had never departed flying * Nor haddest thou seen the Crow with ill-omened croak a-crying.

Masrur wept sore, hearing these verses and apprehending their significance. Now Nasim knew that which was between him and her sister of love and longing, ecstasy and passion; so she said to him, "Allah upon thee, O Masrur, away from this house, lest any see thee and deem thou comest on my account! Indeed, thou hast caused my sister quit it and now thou wouldst drive me also away. Thou knowest that but for thee, the house would not now be void of its dwellers: so be consoled for her loss and leave her: what is past is past." When he heard this he wept bitterly and said to her, "O Nasim, if I could, I should fly for longing after her; so how can I be comforted for her?" Quoth she, "Thou hast no device save patience"; and quoth he, "I beseech thee,

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1 *i.e.* fair faced boys and women. These lines are from the Bresl. Edit., x. 160.

for Allah's sake, write me a writ to her, as from thyself, and get me an answer from her, to comfort my heart and quench the fire in my vitals." She replied, "With love and gladness": and took ink-case and paper, whilst Masrur began to set out to her the violence of his longing and what tortures he suffered for the anguish of severance, saying:—This letter is from the lover despairing and sorrowful ※ the bereaved, the woeful ※ with whom no peace can stay ※ nor by night nor by day ※ but he weepeth copious tears alway. ※ Indeed, tears his eyelids have ulcerated, and his sorrows have kindled in his liver a fire unsated. His lamentation is lengthened and restlessness is strengthened, and he is as he were a bird unmated ※ While for sudden death he awaiteth ※ Alas, my desolation for the loss of thee ※ And alas, my yearning affliction for the companionship of thee! ※ Indeed, emaciation hath wasted my frame ※ and my tears a torrent became, ※ mountains and plains are straitened upon me for grame ※ and of the excess of my distress, I go saying:—

Still cleaves to this homestead mine ecstasy, * And redoubled pine for its dwellers I dree;
And I send to your quarters the tale of my love * And the cup of your love gave the Cup-boy to me.
And for faring of you and your farness from home * My wounded lids are from tears ne'er free:
O thou leader of litters, turn back with my love * For my heart redoubleth its ardency:
Greet my love and say him that naught except * Those brown-red lips deals me remedy:
They bore him away and our union rent * And my vitals with Severance-shaft shot he:
My love, my lowe and my longing to him * Convey, for of parting no cure I see:
I swear an oath by your love that I * Will keep pact and covenant faithfully,
To none I'll incline or forget your love * How shall love-sick lover forgetful be?
So with you be the Peace and my greeting fair * In letters that perfume of musk-pod bear.

Her sister Nasim admired his eloquence of tongue and the goodliness of his speech and the elegance of the verses he sang, and was moved to ruth for him. So she sealed the letter with virgin musk and incensed it with Nadd-scent and ambergris, after which she committed it to a certain of the merchants saying, "Deliver it not to any save to Zayn al-Mawasif or to her handmaid Hubub." Now when the letter reached her sister, she knew it

for Masrur's dictation and recognised himself in the grace of its expression. So she kissed it and laid it on her eyes, whilst the tears streamed from her lids and she gave not over weeping till she fainted. As soon as she came to herself she called for pen-case and paper and wrote him the following answer; complaining the while of her desire and love-longing and ecstasy and what was hers to endure of pining for her lover and yearning to him and the passion she had conceived for him.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-seventh Night,

She pursued, It hath reached me, O auspicious King, that Zayn al-Mawasif wrote the following reply to Masrur's missive:— "This letter to my lord and master I indite * the king of my heart and my secret sprite * Indeed, wakefulness agitateth me * and melancholy increaseth on me * and I have no patience to endure the absence of thee * O thou who excellest sun and moon in brilliancy * Desire of repose despoileth me * and passion destroyeth me * and how should it be otherwise with me, seeing that I am of the number of the dying? * O glory of the world and Ornament of life, she whose vital spirits are cut off shall her cup be sweet to quaff? * For that she is neither with the quick nor with the dead." And she improvised these couplets and said:—

Thy writ, O Masrúr, stirred my sprite to pine * For by Allah, all patience and solace I tyne;
When I read thy scripture, my vitals yearned * And watered the herbs of the wold these eyne.
On Night's wings I'd fly an a bird * And sans thee I weet not the sweets of wine:
Life's unlawful to me since thou faredst far * To bear parting-lowe is no force of mine.

Then she sprinkled the letter with powder of musk and ambergris and, having sealed it with her signet, committed it to a merchant, saying, "Deliver it to none save to my sister." When it reached Nasim she sent it to Masrur, who kissed it and laid it on his eyes and wept till he fell into a trance. Such was their case; but as regards the Jew, he presently heard of their correspondence and began again to travel from place to place with Zayn al-Mawasif and her damsels, till she said to him, "Glory to God! how long wilt thou fare with us and bear us afar from our homes?" Quoth

he, "I will fare on with you a year's journey, so no more letters may reach you from Masrur. I see how you take all my moneys and give them to him; so all that I miss I shall recover from you: and I shall see if Masrur will profit you or have power to deliver you from my hand." Then he repaired to a blacksmith, after stripping her and her damsels of their silken apparel and clothing them in raiment of hair-cloth, and bade him make three pairs of iron shackles. When they were ready, he brought the smith in to his wife, having said to him, "Put the shackles on the legs of these three slave-girls." The first that came forward was Zayn al-Mawasif, and when the blacksmith saw her his sense forsook him and he bit his finger tips and his wit fled forth his head and his transport grew sore upon him. So he said to the Jew, "What is the crime of these damsels?" Replied the other, "They are my slave-girls, and have stolen my good and fled from me." Cried the smith, "Allah disappoint thy jealous whims! By the Almighty, were this girl before the Kazi of Kazis,[1] he would not even reprove her, though she committed a thousand crimes a day. Indeed, she showeth not thief's favour and she cannot brook the laying of irons on her legs." And he asked him as a boon not to fetter her, interceding with him to forbear the shackles. When she saw the blacksmith taking her part in this wise, she said to her husband, "I conjure thee, by Allah, bring me not forth before yonder strange man!" Said he, "Why, then, camest thou forth before Masrur?" and she made him no reply. Then he accepted the smith's intercession so far as to allow him to put a light pair of irons on her legs, for that she had a delicate body, which might not brook harsh usage, whilst he laid her handmaids in heavy bilboes, and they ceased not, all three, to wear hair-cloth night and day till their bodies became wasted and their colour changed. As for the blacksmith, exceeding love had fallen on his heart for Zayn al-Mawasif; so he returned home in great concern and he fell to reciting extempore these couplets:—

Wither thy right, O smith, which made her bear * Those iron chains her hands and feet to wear!
Thou hast ensoiled a lady soft and bright, * Marvel of marvels, fairest of the fair:
Hadst thou been just, those anklets ne'er had been * Of iron: nay of purest gold they were:
By Allah! did the Kázis' Kázi sight * Her charms, he'd seat her in the highest chair.

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1 *i.e.* the Chief Kazi. For the origin of the office and title see vol. i., night xlvii., and for the Kazi al-Arab who administers justice among the Badawin, see Pilgrimage, iii. 45.

Now it chanced that the Kazi of Kazis passed by the smith's house and heard him improvise these lines; so he sent for him and as soon as he saw him said to him, "O blacksmith, who is she on whom thou callest so instantly and eloquently, and with whose love thy heart is full filled?" The smith sprang to his feet and kissing the Judge's hand, answered, "Allah prolong the days of our lord the Kazi and ample his life!" Then he described to him Zayn al-Mawasif's beauty and loveliness, brilliancy and perfection, and symmetry and grace, and how she was lovely faced and had a slender waist and heavily based; and acquainted him with the sorry plight wherein she was for abasement and durance vile and lack of victual. When the Kazi heard this, he said, "O blacksmith, send her to us and show her that we may do her justice, for thou art become accountable for the damsel, and unless thou guide her to us Allah will punish thee at the Day of Doom." "I hear and obey," replied the smith, and betook himself without stay and delay to Zayn al-Mawasif's lodging, but found the door barred and heard a voice of plaintive tone that came from heart forlorn and lone; and it was Zayn al-Mawasif reciting these couplets:—

I and my love in union were unite * And filled my friend to me cups clearly bright:
Between us reigned high mirth and jollity, * Nor Eve nor Morn brought 'noyance or affright;
Indeed we spent most joyous time, with cup * And lute and dulcimer to add delight,
Till Time estranged our fair companionship; * My lover went and blessing turned to blight.
Ah, would the Severance raven's croak were stilled * And Union-dawn of Love show blessèd light!

When the blacksmith heard this he wept like the weeping of the clouds. Then he knocked at the door and the women said, "Who is at the door?" Answered he, 'Tis I, the blacksmith," and told them what the Kazi had said, and how he would have, them appear before him and make their complaint to him, that he might do them justice on their adversary.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-eighth Night,

She resumed, It hath reached me, O auspicious King, that when the blacksmith told Zayn al-Mawasif what the Kazi had said, and how he summoned them that he might apply the Lex Talionis

to their adversary, she rejoined, "How can we go to him, seeing the door is locked on us and our feet shackled and the Jew hath the keys?" The smith replied, "I will make the keys for the padlocks and therewith open door and shackles." Asked she, "But who will show us the Kazi's house?" and he answered, "I will describe it to you." She enquired, "But how can we appear before him, clad as we are in hair-cloth reeking with sulphur?" And the smith rejoined, "The Kazi will not reproach this to you, considering your case." So saying, he went forth-right and made keys for the padlocks, wherewith he opened the door and the shackles, and loosing the irons from their legs, carried them forth and guided them to the Kazi's mansion. Then Hubub did off the hair-cloth garments from her lady's body and carried her to the Hammam, where she bathed her and attired her in silken raiment, and her colour returned to her. Now it happened, by exceeding good fortune, that her husband was abroad at a bride-feast in the house of one of the merchants; so Zayn al-Mawasif, the Adornment of Qualities, adorned herself with the fairest ornaments and repaired to the Kazi, who at once on espying her rose to receive her. She saluted him with softest speech and winsomest words, shooting him through the vitals the while with the shafts of her glances, and said, "May Allah prolong the life of our lord the Kazi and strengthen him to judge between man and man!" Then she acquainted him with the affair of the blacksmith and how he had done nobly by them, whenas the Jew had inflicted on her and her women heart-confounding torments; and how his victims deathwards he drave, nor was there any found to save. "O damsel," quoth the Kazi, "what is thy name?" "My name is Zayn al-Mawasif,—Adornment of Qualities—and this my handmaid's name is Hubub." "Thy name accordeth with the named and its sound conformeth with its sense." Whereupon she smiled and veiled her face, and he said to her, "O Zayn al-Mawasif, hast thou a husband or not?" "I have no husband"; "And what is thy Faith?" "That of Al-Islam, and the religion of the best of Men." "Swear to me by Holy Law replete with signs and instances that thou ownest the creed of the Best of Mankind." So she swore to him and pronounced the profession of the Faith. Then asked the Kazi, "How cometh it that thou wastest thy youth with this Jew?" And she answered, "Know, O Kazi (may Allah prolong thy days in contentment and bring thee to thy will and thine acts with benefits seal!), that my father left me, after his death, fifteen thousand dinars, which he

placed in the hands of this Jew, that he might trade therewith and share his gains with me, the head of the property[1] being secured by legal acknowledgment. When my father died, the Jew coveted me and sought me in marriage of my mother, who said:—How shall I drive her from her Faith and cause her to become a Jewess? By Allah, I will denounce thee to the rulers! He was affrighted at her words and taking the money, fled to the town of Adan.[2] When we heard where he was, we came to Adan in search of him, and when we forgathered with him there, he told us that he was trading in stuffs with the moneys and buying goods upon goods. So we believed him and he ceased not to cozen us till he cast us into jail and fettered us and tortured us with exceeding sore torments; and we are strangers in the land and have no helper save Almighty Allah and our lord the Kazi." When the Judge heard this tale he asked Hubub the nurse, "Is this indeed thy lady and are ye strangers and is she unmarried?" and she answered, "Yes." Quoth he, "Marry her to me and on me be incumbent manumission of my slaves and fasting and pilgrimage and almsgiving of all my good an I do you not justice on this dog and punish him for that he hath done!" And quoth she, "I hear and obey." Then said the Kazi, "Go, hearten thy heart and that of thy lady; and to-morrow, Inshallah, I will send for this Miscreant and do you justice on him and ye shall see prodigies of his punishment." So Hubub called down blessings upon him and went forth from him with her mistress, leaving him with passion and love-longing fraught and with distress and desire

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1 Arab. "Raas al-Mál" = capital, as opposed to Ribá or Ribh = interest. This legal expression has been adopted by all Moslem races.

2 Our Aden, which is thus noticed by Abulfeda (A.D. 1331): "Aden, in the lowlands of Tehámah * * * also called Abyana from a man (who found it?), built upon the sea-shore, a station (for land travellers) and a sailing-place for merchant ships India-bound, is dry and sunparcht (Kashifah, squalid, scorbutic) and sweet water must be imported. * * * It lies 86 parasangs from San'á but Ibn Haukal following the travellers makes it three stages. The city, built on the skirt of a wall-like mountain, has a watergate and a landgate known as Bab al-Sákayn. But 'Adan Lá'ah (the modest, the timid, the less known, as opposed to Abyan, the better known?) is a city in the mountains of Sabir, Al-Yaman, whence issued the supporters of the Fatimite Caliphs of Egypt." 'Adan etymologically means in Arab. and Heb. pleasure (ἥδονη), Eden (the garden), the Heaven in which spirits will see Allah, and our "Coal-hole of the East," which we can hardly believe ever to have been an Eden. Mr. Badger, who supplied me with this note, described the two Adens in a paper in Ocean Highways, which he cannot now find. In the 'Ajáib al-Makhlúkát, Al-Kazwáni (ob. A.D. 1275) derives the name from Ibn Sinán bin Ibrahím; and is inclined there to place the Bír al-Mu'attal (abandoned well) and the Kasr al-Mashíd (lofty palace) of Koran, xxii. 44; and he adds "Kasr al-Misyad" to those mentioned in the tale of Sayf al-Mulúk and Badí'a al-Jamál.

distraught. Then they enquired for the house of the second Kazi, and presenting themselves before him told him the same tale. On like wise did the twain, mistress and maid, with the third and the fourth, till Zayn al-Mawasif had made her complaint to all the four Kazis, each of whom fell in love with her and besought her to wed him, to which she consented with a "Yes"; nor wist any one of the four that which had happened to the others. All this passed without the knowledge of the Jew, who spent the night in the house of the bride-feast. And when morning morrowed Hubub arose and gat ready her lady's richest raiment; then she clad her therewith and presented herself with her before the four Kazis in the court of justice. As soon as she entered, she veiled her face and saluted the judges, who returned her salam and each and every of them recognised her. One was writing, and the reed-pen dropped from his hand, another was talking, and his tongue became tied, and a third was reckoning and blundered in his reckoning; and they said to her, "O admirable of attributes and singular among beauties! be not thy heart other than hearty, for we will assuredly do thee justice and bring thee to thy desire." So she called down blessings on them and farewelled them and went her ways.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-ninth Night,

She continued, It hath reached me, O auspicious King, that the Kazis said to Zayn al-Mawasif, "O admirable of attributes and singular among beauties! Be not thy heart other than hearty for our doing thy desire and thy winning to thy will." So she called down blessings on them and farewelled them and went her ways, the while her husband abode with his friends at the marriage-banquet and knew naught of her doings. Then she proceeded to beseech the notaries and scribes and the notables and the Chiefs of Police to succour her against that unbelieving miscreant and deliver her from the torment she suffered from him. Then she wept with sore weeping and improvised these couplets:—

Rain showers of torrent tears, O Eyne and see * An they will quench the fires that flame in me:
After my robes of gold-embroidered silk * I wake to wear the frieze of monkery:
And all my raiment reeks of sulphur-fumes * When erst my shift shed musky fragrancy:

And hadst thou, O Masrúr, my case descried, * Ne'er hadst thou borne my shame and ignomy.
And eke Hubúb in iron chains is laid * By Miscreant who unknows God's Unity.
The creed of Jewry I renounce and home, * The Moslem's Faith accepting faithfully:
Eastwards[1] I prostrate self in fairest guise * Holding the only True Belief that be:
Masrúr! forget not love between us twain * And keep our vows and troth with goodly gree:
I've changed my faith for sake of thee, and I * For stress of love will cleave to secrecy:
So haste to us, an us in heart thou bear, * As noble spirit, nor as laggard fare.

After this she wrote a letter to Masrur, describing to him all that the Jew had done with her from first to last and enclosed the verses aforesaid. Then she folded the scroll and gave it to her maid Hubub, saying, "Keep this in thy pocket, till we send it to Masrur." Upon these doings lo and behold! in came the Jew and seeing them joyous, said to them, "How cometh it that I find you merry? Say me, hath a letter reached you from your bosom-friend Masrur?" Replied Zayn al-Mawasif, "We have no helper against thee save Allah, extolled and exalted be He! He will deliver us from thy tyranny, and except thou restore us to our birth-place and homestead, we will complain of thee to-morrow to the Governor of this town and to the Kazi." Quoth he, "Who struck off the shackles from your legs? But needs must I let make for each of you fetters ten pounds in weight and go round about the city with you." Replied Hubub, "All that thou purposest against us thou shall fall into thyself, so it please Allah the Most High, by token that thou hast exiled us from our homes, and to-morrow we shall stand, we and thou, before the Governor of the city." They nighted on this wise and next morning the Jew rose up in haste and went out to order new shackles, whereupon Zayn al-Mawasif arose and repaired with her women to the court-house, where she found the four Kazis and saluted them. They all returned her salutation and the Kazi of Kazis said to those about him, "Verily this damsel is lovely as the Venus-star[2] and all who see her love her and bow before

1 Meaning that she had been carried to the Westward of Meccah

2 Arab. "Zahrawiyah," which contains a kind of double entendre. Fátimah, the prophet's only daughter, is titled Al-Zahrá the "bright-blooming"; and this is also an epithet of Zohrah the Planet Venus. For Fatimah, see night dlxxxii. Of her Mohammed said, "Love your

her beauty and loveliness." Then he despatched four sergeants, who were Sharífs,[1] saying, "Bring ye the criminal after abjectest fashion." So, when the Jew returned with the shackles and found none in the house, he was confounded; but, as he abode in perplexity, suddenly up came the officers and laying hold of him beat him with a sore beating and dragged him face downwards before the Kazi. When the Judge saw him, he cried out in his face and said to him, "Woe to thee, O foe of God, is it come to such a pass with thee that thou doest the deed thou hast done and bringest these women far from their country and stealest their moneys and wouldst make them Jews? How durst thou seek to make Miscreants of Moslems?" Answered the Jew, "O my lord this woman is my wife." Now when the Kazis heard this, they all cried out, saying, "Throw this hound on the ground and come down on his face with your sandals and beat him with sore blows, for his offence is unpardonable." So they pulled off his silken gear and clad him in his wife's raiment of hair-cloth, after which they threw him down and plucked out his beard and belaboured him about the face with sandals. Then they set him on an ass, face to crupper, arsi-versy, and making him take its tail in his hand, paraded him round about the city, ringing the bell before

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daughters, for I too am a father of daughters," and "Love them, for they are the comforters, the dearlings." The Lady appears in Moslem history a dreary young woman (died æt. 28) who made this world, like Honorius, a hell in order to win a next-world heaven Her titles are Zahrá and Batúl (Pilgrimage, ii. 90), both signifying virgin. Burckhardt translates Zahrá by "bright blooming" (the etymological sense); it denotes literally a girl who has not menstruated, in which state of purity the Prophet's daughter is said to have lived and died. "Batúl" has the sense of a "clean maid" and is the title given by Eastern Christians to the Virgin Mary. The perpetual virginity of Fatimah even after motherhood (Hasan and Husayn) is a point of orthodoxy in Al-Islam as Juno's with the Romans and Umá's with the Hindú worshippers of Shiva. During her life Mohammed would not allow Ali a second wife, and he held her one of the four perfects, the other three being Asia, wife of "Pharaoh," the Virgin Mary, and Khadíjah his own wife. She caused much scandal after his death by declaring that he had left her the Fadak estate (Abulfeda, i. 133, 273) a castle with a fine palm-orchard near Khaybar. Abu Bakr dismissed the claim, quoting the Apostle's Hadis. "We prophets are folk who will away nothing: what we leave is alms-gift to the poor," and Shi'ahs greatly resent his decision. (See Dabistan, iii. 51-52 for a different rendering of the words.) I have given the popular version of the Lady Fatimah's death and burial (Pilgrimage, ii. 315), and have remarked that Moslem historians delight in the obscurity which hangs over her last resting-place, as if it were an honour even for the receptacle of her ashes to be concealed from the eyes of men. Her repute is a curious comment on Tom Hood's

"Where woman has never a soul to save."

1 For Sharif and Sayyid, descendants of Mohammed, see vol. iii., night cccii.

him in every street; after which they brought him back to the Judges in sorriest plight; and the four Kazis with one voice condemned him to have his feet and hands cut off and lastly to be crucified. When the accursed heard this sentence his sense forsook him and he was confounded and said, "O my lords the Kazis, what would ye of me?" They replied, "Say thou:—This damsel is not my wife and the moneys are her moneys, and I have transgressed against her and brought her far from her country." So he confessed to this, and the Kazis recorded his confession in legal form, and taking the money from him gave it to Zayn al-Mawasif, together with the document. Then she went away, and all who saw her were confounded at her beauty and loveliness, whilst each of the Kazis looked for her committing herself to him. But when she came to her lodging she made ready all matters she needed and waited till night. Then she took what was light of load and weighty of worth, and setting out with her maids under cover of the murks, three days with their nights fared on without stopping. Thus it was with her; but as regards the Kazis they ordered the Jew to prison.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that the Kazis ordered the Jew to prison, and on the morrow they looked for Zayn al-Mawasif coming to them, they and their assessors; but she presented herself not to any of them. Then said the Chief Kazi, "I wish to-day to make an excursion without the town on business there." So he mounted his she-mule, and taking his page with him, went winding about the streets of the town, searching its length and width for Zayn al-Mawasif, but never finding her. On this errand he came upon the other three Kazis, going about on the same, each deeming himself the only one to whom she had given tryst. He asked them whither they were riding, and why they were going about the streets; when they told him their business, whereby he saw that their plight was as his plight, and their quest as his quest. So they all four rode throughout the city seeking her, but could hit on no trace of her, and returned to their houses sick for love, and lay down on the bed of languor. Presently the Chief Kazi bethought himself of the blacksmith; so he sent for him, and said to him, "O blacksmith, knowest thou aught of the damsel whom thou didst direct to me? By Allah,

an thou discover her not to me, I will whack thee with whips." Now when the smith heard this, he recited these couplets[1]:—

She who my all of love by love of her hath won * Owns every Beauty and for others leaves she none:
She gazes, a gazelle; she breathes, fresh ambergris * She waves, a lake; she sways, a bough; she shines, a Sun.

Then said the blacksmith, "By Allah, O my lord, since she fared forth from thy worshipful presence,[2] I have not set eyes on her; no, not once. Indeed, she took possession of my heart and wits, and all my talk and thoughts are of her. I went to her lodging but found her not, nor found I any who could give me news of her, and it is as if she had dived into the depths of the sea or had ascended to the sky." Now when the Kazi heard this, he groaned a groan, that his soul was like to depart therefore, and he said, "By Allah, well it were had we never seen her!" Then the smith went away, whilst the Kazi fell down on his bed and became sick of languor for her sake, and on like wise fared it with the other three Kazis and assessors. The mediciners paid them frequent calls, but found in them no ailment requiring a leach: so the city notables went in to the Chief Kazi, and, saluting him, questioned him of his case; whereupon he sighed and showed them that was in his heart, reciting these couplets:—

Stint ye this blame; enough I suffer from Love's malady * Nor chide the Kazi frail who fain must deal to folk decree!
Who doth accuse my love let him for me find some excuse: * Nor blame; for lovers blameless are in lover-slavery!
I was a Kázi whom my Fate deigned aid with choicest aid * By writ and reed and raisèd me to wealth and high degree;
Till I was shot by sharpest shaft that knows nor leach nor cure * By Damsel's glance who came to spill my blood and murther me.
To me came she, a Moslemah, and of her wrongs she 'plained * With lips that oped on Orient-pearls ranged fair and orderly:
I looked beneath her veil and saw a wending moon at full * Rising below the wings of Night engloomed with blackest blee:
A brightest favour and a mouth bedight with wondrous smiles; * Beauty had brought the loveliest garb and robed her cap-à-pie.
By Allah, ne'er beheld my eyes a face so ferly fair * Amid mankind whoever are, Arab or Ajamí.
My Fair! What promise didst thou make what time to me thou said'st * "Whenas I promise I perform, O Kazi, faithfully."

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1 These lines have occurred with variants in nights clxxxiii. and cclvi.

2 Arab. "Hazrat," esp. used in India and corresponding with our mediæval "*præsentia vostra.*"

Such is my stead and such my case calamitous and dire * And ask me not, ye men of spunk, what dreadful teen I dree.

When he ended his verse he wept with sore weeping and sobbed one sob and his spirit departed his body, which seeing, they washed him and shrouded him and prayed over him and buried him, graving on his tomb these couplets:—

Perfect were lover's qualities in him was brought a-morn, * Slain by his love and his beloved, to this untimely grave:
Kázi was he amid the folk, and aye 'twas his delight * To foster all the folk and keep a-sheath the Justice-glaive:
Love caused his doom and ne'er we saw among mankind before * The lord and master louting low before his thrallèd slave.

Then they committed him to the mercy of Allah and went away to the second Kazi, in company with the physician, but found in him nor injury nor ailment needing a leach. Accordingly they questioned him of his case and what preoccupied him; so he told them what ailed him, whereupon they blamed him and chid him for his predicament and he answered them with these couplets:—

Blighted by her yet am I not to blame; * Struck by the dart at me her fair hand threw.
Unto me came a woman called Hubúb * Chiding the world from year to year anew:
And brought a damsel showing face that shamed * Full moon that sails through Night-tide's blackest hue.
She showed her beauties and she 'plained her plaint * Which tears in torrents from her eyelids drew:
I to her words gave ear and gazed on her * Whenas with smiling lips she made me rue.
Then with my heart she fared where'er she fared * And left me pledged to sorrows soul subdue.
Such is my tale! So pity ye my case * And this my page with Kazi's gear indue.

Then he sobbed one sob and his soul fled his flesh; whereupon they gat ready his funeral and buried him, commending him to the mercy of Allah; after which they repaired to the third Kazi and the fourth, and there befell them the like of what befell their brethren.[1] Furthermore, they found the Assessors also sick for love of her, and indeed all who saw her died of her love or, an they died not, lived on tortured with the lowe of passion——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

1 This wholesale slaughter by the tale-teller of worshipful and reverend men would bring down the gallery like a Spanish tragedy in which all the actors are killed.

Now when it was the Eight Hundred and Sixty-first Night,

She pursued, It hath reached me, O auspicious King, that the city folk found all the Kazis and the Assessors sick for love of her, and all who saw her died love-sick or, an they died not, lived on tortured with the lowe of passion for stress of pining to no purpose—Allah have mercy on them one and all! Meanwhile, Zayn al-Mawasif and her women drave on with all diligence till they were far distant from the city, and it so fortuned that they came to a convent by the way, wherein dwelt a Prior called Dánis and forty monks.[1] When the Prior saw her beauty he went out to her and invited her to alight, saying, "Rest with us ten days and after wend your ways." So she and her damsels alighted and entered the convent; and when Danis saw her beauty and loveliness, she debauched his belief and he was seduced by her; wherefore he fell to sending the monks, one after other, with love-messages; but each who saw her fell in love with her and sought her favours for himself, while she excused and denied herself to them. But Danis ceased not his importunities till he had despatched all the forty, each one of whom fell love-sick at first sight and plied her with blandishments, never even naming Danis; whilst she refused and rebuffed them with harsh replies. At last, when Danis's patience was at an end and his passion was sore on him, he said in himself, "Verily, the sooth-sayer saith:—Naught scratcheth my skin but my own nail, and naught like my own feet for mine errand may avail." So up he rose and made ready rich meats, and it was the ninth day of her sojourn in the convent where she had purposed only to rest. Then he carried them in to her and set them before her, saying, "Bismillah, favour us by tasting the best of the food at our command." So she put forth her hand, saying, "For the name of Allah the Compassionating, the Compassionate!" and ate, she and her handmaidens. When she had made an end of eating, he said to her, "O my lady, I wish to recite to thee some verses." Quoth she, "Say on"; and he recited these couplets:—

Thou hast won my heart by cheek and eye of thee, * I'll praise for love in prose and poesy.
Wilt fly a lover, love-sick, love-distraught * Who strives in dreams some cure of love to see?

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1 They are called indifferently "Ruhbán" = monks or "Batárikah" = patriarchs. See vol. i. night xlvii.

Leave me not fallen, passion-fooled, since I * For pine have left uncared the Monast'ry:
O Fairest, 'tis thy right to shed my blood, * So rue my case and hear the cry of me!

When Zayn al-Mawasif heard his verses she answered him with these two couplets:—

O who suest Union, ne'er hope such delight * Nor solicit my favours, O hapless wight!
Cease to hanker for what thou canst never have: * Next door are the greedy to sore despight.

Hearing this he returned to his place, pondering in himself and knowing not how he should do in her affair, and passed the night in the sorriest plight. But as soon as the darkness was darkest Zayn al-Mawasif arose and said to her handmaids, "Come, let us away, for we cannot avail against forty men, monks, each of whom requireth me for himself." Quoth they, "Right willingly!" So they mounted their beasts and issued forth the convent gate, ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixty-second Night,

She resumed, It hath reached me, O auspicious King, that Zayn al-Mawasif and her handmaids issued forth the convent gate and, under favour of the night, rode on till they overtook a caravan, with which they mingled, and found it came from the city of 'Adan wherein the lady had dwelt. Presently, Zayn al-Mawasif heard the people of the caravan discoursing of her own case and telling how the Kazis and Assessors were dead of love for her and how the towns-folk had appointed in their stead others who released her husband from prison. Whereupon she turned to her maids and asked them, "Heard ye that?" and Hubub answered, "If the monks were ravished with love of thee, whose belief it is that shunning women is worship, how should it be with the Kazis, who hold that there is no monkery in Al-Islam? But let us make our way to our own country, whilst our affair is yet hidden." So they drave on with all diligence. Such was their case; but as regards the monks, on the morrow, as soon as it was day they repaired to Zayn al-Mawasif's lodging, to salute her, but found the place empty, and their hearts sickened within them. So the first monk rent his raiment and improvised these couplets:—

Ho ye, my friends, draw near, for I forthright • From you depart, since parting is my lot:
My vitals suffer pangs o' fiery love; • Flames of desire in heart burn high and hot,
For sake of fairest girl who sought our land • Whose charms th' horizon's full moon evens not.
She fared and left me victimed by her love • And slain by shaft those lids death-dealing shot.

Then another monk recited the following couplets:—

O ye who with my vitals fled, have ruth • On this unhappy: haste ye homeward-bound:
They fared, and fared fair Peace on farthest track • Yet lingers in mine ear that sweetest sound:
Fared far, and far their fane; would Heaven I saw • Their shade in vision float my couch around:
And when they went, wi' them they bore my heart • And in my tear-floods all of me left drowned.

A third monk followed with these extempore lines:—

Throne you on highmost stead, heart, ears and sight • Your wone's my heart; mine all's your dwelling-site:
Sweeter than honey is your name a-lip, • Running, as 'neath my ribs runs vital sprite:
For Love hath made me as a tooth-pick[1] lean • And drowned in tears of sorrow and despight:
Let me but see you in my sleep, belike • Shall clear my cheeks of tears that lovely sight.

Then a fourth recited the following couplets:—

Dumb is my tongue and scant my speech for thee • And Love the direst torture gars me dree:
O thou full Moon, whose place is highest Heaven, • For thee but double pine and pain in me.

And a fifth these[2]:—

I love a moon of comely, shapely form • Whose slender waist hath title to complain:
Whose lip-dews rival must and long-kept wine; • Whose heavy haunches haunt the minds of men:

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1 Arab. "Khilál." The toothpick, more esteemed by the Arabs than by us, is, I have said, often used by the poets as an emblem of attenuation without offending good taste. Nizami (Layla u Majnún) describes a lover as "thin as a toothpick." The "elegant" Hariri (Ass. of Barkaid) describes a toothpick with feminine attributes, "shapely of shape, attractive, provocative of appetite, delicate as the leanest of lovers, polished as a poinard, and bending as a green bough."

2 From Bresl. Edit. x. 194.

My heart each morning burns with pain and pine * And the night-talkers note I'm passion-slain ;
While down my cheeks carnelian-like the tears * Of rosy red shower down like railing rain.

And a sixth the following :—

O thou who shunnest him thy love misled ! * O Branch of Bán, O star of highmost stead !
To thee of pine and passion I complain, * O thou who fired me with cheeks rosy red.
Did e'er such lover lose his soul for thee, * Or from prostration and from prayers fled ?

And a seventh these :—

He seized my heart and freed my tears to flow * Brought strength to Love and bade my Patience go.
His charms are sweet as bitter his disdain ; * And shafts of love his suitors overthrow.
Stint blame, O blamer, and for past repent * None will believe thee who dost Love unknow !

And on like wise all the rest of the monks shed tears and repeated verses. As for Danis the Prior, weeping and wailing redoubled on him, for that he found no way to her enjoyment, and he chanted the following couplets[1] :—

My patience failed me when my lover went, * And fled that day mine aim and best intent.
O Guide o' litters lead their camels fair, * Haply some day they'll deign with me to tent !
On parting-day Sleep parted from my lids * And grew my grieving and my joy was shent.
I moan to Allah what for Love I dree'd * My wasted body and my forces spent.

Then, despairing of her, they took counsel together and with one mind agreed to fashion her image and set it up with them, and applied themselves to this till there came to them the Destroyer of delights and Severer of societies. Meanwhile, Zayn al-Mawasif fared on, without ceasing, to find her lover Masrur, till she reached her own house. She opened the doors and entered ; then she sent to her sister Nasim, who rejoiced with exceeding joy at the

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1 Trébutien (vol ii. 344 *et seq.*) makes the seven monks sing as many anthems, viz. (1) Congregamini, (2) Vias tuas demonstra mihi, (3) Dominus illuminatis, (4) Custodi linguam, (5) Unam petii a Domino, (6) Nec adspiciat me visus, and (7) Turbatus est a furore oculus meus. Dánis the Abbot chaunts Anima mea turbata est valdè.

news of her return and brought her the furniture and precious stuffs left in her charge. So she furnished the house and dressed it, hanging the curtains over the doors and burning aloes-wood and musk and ambergris and other essences till the whole place reeked with the most delightful perfumes: after which the Adornment of Qualities donned her finest dress and decorations and sat talking with her maids, whom she had left behind when journeying, and related to them all that had befallen her first and last. Then she turned to Hubub and giving her dirhams, bade her fetch them something to eat. So she brought meat and drink, and when they had made an end of eating and drinking,[1] Zayn al-Mawasif bade Hubub go and see where Masrur was and how it fared with him. Now he knew not of her return; but abode with concern overcast and sorrow might not be overpast;——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Sixty-third Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif entered her house she was met by her sister Nasim, who brought her the furniture and stuffs wherewith she furnished the place; and then she donned her finest dress. But Masrur knew naught of her return, and abode with concern overcast and sorrow might not be overpast; no peace prevailed with him nor was patience possible to him. Whenas pine and passion, desire and distraction, waxed on him, he would solace himself by reciting verse and go to the house and set him its walls to buss. It chanced that he went out that day to the place where he had parted from his mistress and repeated this rare song:—

My wrongs hide I, withal they show to sight; * And now mine eyes from sleep to wake are dight.
I cry when melancholy tries my sprite * Last not, O world nor work more despight;
Lo hangs my soul 'twixt hardship and affright.
Were the Sultan hight Love but fair to me, * Slumber mine eyes' companion were to me,
My Lords, some little mercy spare to me, * Chief of my tribe: be debonnair to me,
Whom Love cast down, erst rich now pauper-wight!

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1 A neat and characteristic touch: the wilful beauty eats and drinks before she thinks of her lover. Alas for Masrur married.

Censors may blame thee but I look beyond * Mine ears I stop and leave their lies unconned
And keep my pact wi' those I love so fond : * They say, "Thou lov'st a runaway !" I respond,
"Whist ! whenas Fate descends she blinds the sight !"

Then he returned to his lodging and sat there weeping, till sleep overcame him, when he saw in a dream as if Zayn al-Mawasif were come to the house, and he awoke in tears. So he set off to go thither, improvising these couplets :—

Shall I be consoled when Love hath mastered the secret of me * And my heart is aglow with more than the charcoal's ardency ?
I love her whose absence I 'plain before Allah for parting-stowre * And the shifts of the days and doom which allotted me Destiny:
When shall our meeting be, O wish o' my heart and will ? * O favour of fullest Moon, when shall we Re-union see ?

As he made an end of his recitation, he found himself walking adown in Zayn al-Mawasif's street, and smelt the sweet savour of the pastiles wherewithal she had incensed the house ; wherefore his vitals fluttered and his heart was like to leave his breast and desire flamed up in him and distraction redoubled upon him ; when lo and behold ! Hubub, on her way to do her lady's errand, suddenly appeared at the head of the street and he rejoiced with joy exceeding. When she saw him she went up to him and saluting him, gave him the glad news of her mistress's return, saying, "She hath sent me to bid thee to her." Whereat he was glad indeed, with gladness naught could exceed ; and she took him and returned with him to the house. When Zayn al-Mawasif saw him, she came down to him from the couch and kissed him, and he kissed her and she embraced him and he embraced her ; nor did they leave kissing and embracing till both swooned away for stress of affection and separation. They lay a long while senseless, and when they revived, Zayn al-Mawasif bade Hubub fetch her a gugglet of sherbet of sugar and another of sherbet of lemons. So she brought what she desired and they sat eating and drinking nor ceased before nightfall, when they fell to recalling all that had befallen them from commencement to conclusion. Then she acquainted him with her return to Al-Islam, whereat he rejoiced and he also became a Moslem. On like wise did her women, and they all repented to Allah Almighty of their infidelity. On the morrow she bade send for the Kazi and the witnesses, and told them that she was a widow and had completed the purification-period and was minded to marry Masrur. So they drew up the wedding-contract between them and they abode in all delight of

life. Meanwhile, the Jew, when the people of Adan released him from prison, set out homewards and fared on nor ceased faring till he came within three days' journey of the city. Now as soon as Zayn al-Mawasif heard of his coming she called for her handmaid Hubub and said to her, "Go to the Jews' burial-place and there dig a grave, and plant on it sweet basil and jessamine and sprinkle water thereabout. If the Jew come and ask thee of me, answer:—My mistress died twenty days ago of chagrin on thine account. If he say,—Show me her tomb; take him to the grave and after weeping over it and making moan and lament before him, contrive to cast him therein and bury him alive.[1]" And Hubub answered, "I hear and I obey." Then they laid up the furniture in the store closets, and Zayn al-Mawasif removed to Masrur's lodging, where he and she abode eating and drinking, till the three days were past; at the end of which the Jew arrived and knocked at the door of his house. Quoth Hubub, "Who's at the door?" and quoth he, "Thy master." So she opened to him and he saw the tears railing down her cheeks and said, "What aileth thee to weep and where is thy mistress?" She replied, "My mistress is dead of chagrin on thine account." When he heard this he was perplexed and wept with sore weeping and presently said, "O Hubub, where is her tomb?" So she carried him to the Jews' burial-ground and showed him the grave she had dug; whereupon he shed bitter tears and recited this pair of couplets[2]:—

Two things there are, for which if eyes wept tear on tear Of blood, till they were like indeed to disappear,
They never could fulfil the Tithe of all their due; And these are prime of youth and loss of loveling dear.

Then he wept again with bitter tears and recited these also:—

Alack and Alas! Patience taketh flight; * And from parting of friend to sore death I'm dight;
O how woeful this farness from dear one, and oh * How my heart is rent by mine own unright!
Would Heaven my secret I erst had kept * Nor had told the pangs and my liver-blight:
I lived in all solace and joyance of life * Till she left and left me in piteous plight:

1 The unfortunate Jew, who seems to have been a model husband (Orientally speaking), would find no pity with a coffee-house audience because he had been guilty of marrying a Moslemah. The union was null and void; therefore the deliberate murder was neither high nor petty treason. But The Nights, though their object is to adorn a tale, never deliberately attempt to point a moral and this is one of their many charms.

2 These lines have repeatedly occurred. I quote Mr. Payne.

O Zayn al-Mawásif, I would there were * No parting departing my frame and sprite:
I repent me for troth-breach and blame my guilt * Of unruth to her whereon hopes I built.

When he had made an end of this verse, he wept and groaned and lamented till he fell down a-swoon, whereupon Hubub made haste to drag him to the grave and throw him in, whilst he was insensible yet quick withal. Then she stopped up the grave on him and returning to her mistress acquainted her with what had passed, whereat she rejoiced with exceeding joy and recited these two couplets:—

The world sware that for ever 'twould gar me grieve: * Tis false, O world, so thine oath retrieve[1]!
The blamer is dead and my love's in my arms: * Rise to herald of joys and tuck high thy sleeve[2]!

Then she and Masrur abode each with other in eating and drinking, and sport and pleasure and good cheer, till there came to them the Destroyer of delights and Sunderer of societies and Slayer of sons and daughters. And I have also heard tell the following tale of

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1 *i.e.* by the usual expiation.
2 Arab. "Shammirí" = up and ready!

END OF VOL. VI.



